Adrogressive

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the story from her own line

mother will not let me.

hear Mrs. Austin? Oh, auntie,

her anything. I am going to my your

Uncle Ezra waiting for them, for the old

man was an early riser and took the

words, "morning call," in a very literal

sense. He rose as the two entered and

with pleasure exclaimed: "Hov be ye,

much as ye did when I saw ye before.

Mrs. Grey had known the old man for

"Huh! made up yer mind for sartin

"Wall, I'm mighty glad to hear

Deacon Wise, and his actions proved

that he believed what he perfessed ter.

When his boy John was dyin' of con-

sumption the Deacon would take his Bible and set by the boy's bed and read,

and arger, and pray, and git all worked

"That's about it, I guess."

Mrs. Grey and Martha were

breakfast the next morning.

they entered the kitchen they

THE GREAT MYSTERY OF

Salvarona steps to the front on The Progressive Thinker's platform, and gives his views in an exceptionally suggestive and interesting manner. We take pleasure in introducing him to our readers, and we believe he will become guest among them.

logical. For the greatest cause of moral spiritual continues to be the great mys-The phenomena of physical things, i. e., "matter," does not seem so mysterious. How can we bring the spiritual and psychological side of things within the ken of the senses, so tinct from the forms of physical things? There can be nothing spiritual that is not psychological. Everybody believes physical forces. But not in the visibilof forms of psychological or spiritual origin. Neither can they conceive that spiritual forms are psychological forms, and that psychological forms are spiritual. As a matter of unquestionable fact, there are only two classes of forms ever capable of being perceived by the eyes of man, viz., the physical and the spiritual or psychological. To make the matter clear I offer a rough list of some of the classes of spiritual, mental or psychological forms visible to man; and of visible physical forms produced by the action of spiritual or psychological forces, as distinct from seau, Richter, Descartes, Spinoza, Aris-

1. Forms of changed tissue, sensations and conceptions, produced by M. Charcot, Bernheim, Kraft-Ebing. The practitioners of Salpetrie and Nancy, were assistants, also furnishing data. Mental illusions produced by public hypnotism.

arising from Subjective Sensations 3. Forms of figured consciousness originating in Conceptions 4. Forms of the three hundred and

Maffty figures of persons who appeared to infothers after death. Society for Psychial Research. See Harper's Mag.,

entions, and conceptions produced by the ractitioners of Christian Science, and by Mind Healers generally

as Pascal, Heine, Pardan, Tasso, Gerard de Nerval, Lenare, Hoffmann, Blake, Cellini, Shelley, Caesar, Napoleon, Hobbes, Lincoln, Byron, Oliver Cromwell, Goethe, Van Helmont, Cromwell, Goethe, Van Helmont, Brutus, Kermner, Coleridge, Anna Lee, Paul, Luther, Mohammed, Job, De Quincy, George Fox, Boehme, St. Te-resa, Plotinus. By Mary Magdalene, ical and psychological—being stages of Joanna, Mary, Cleopas, Simon, Luke 24: Forms seen by crystal gazers and

somnambulists and Buddhist "Masters." 8. Forms seen by clairvoyants, mind 9. Forms seen on persons having stigmata; figures of angels.

10. Forms seen by martyrs, mystics, ecstatics and prophets. . .

11. Forms seen in dreams and the chemical forms of Prof. Elmer Gates. 12. Forms seen by unbalanced persons and in fever deliriums.

Among the psychological forms, produced, on the other hand, by physiological stimuli, rather than psychological stimuli (as in the-foregoing) are the fantastic, and often horrible psycholog ical forms, seen in hasheesh or chang intoxication; nitrous oxide mystical trance, alcoholic delirium tremens, and morphine or opium dreams. In these last cases, while it is always the psychological forces of the soul herself which psychologicaly constructs the deceptive psychological forms seen under these conditions, nevertheless the scul constructs them solely at the suggestion

of anaesthetic physiological stimuli. Angels-admitting their orthodox ex istence—are the formal effects, or, con-structions of prior conditions of constructive psycholgical force. A psycho logical force, therefore, is a force which is capable of psychologically reconstructing the nature, figure and move ment of some preceding form or force. Hence the one essential point to remember is that there are no physcholog ical forms ever constructed to appear the eyes of man without the profit dence of some classes of psycholog-

all stages to construct them. homeopathic vchologists, owing to their as deadly as the not had the time to as deadly as the law governing the KILLS, it seems laws governing the I cat the grade they call home-made, importance to construction of the it is homeopa; of psychological forms it is homeopa; of psychological forms less and rem in the foregoing. They pathic and do er, unanimously in affirm pathic and do er, unanimously in affirm the soul, by her own powers of presenting duplicates, within the Instruction, duplicates within the lalain-by picture processes-the outriole forms of the physical universe. scientist, in their psychologica of the scientist, in the policy of this soryk, simply extend their belief of this will chological constructive principle, acpoted by the classic psychologists, in ther practical direction. Hence they

Itually claim that experience proves cont conceptions as well as sensations ess psychological constructive powmoles My own special contribution to the mine general constructive idea of the contic psychologist, and the mental In her, was to show in the "Wisdom of onerilon," the laws whereby the pasas us construct psychological forms. regus, the classic psychologists of Har-akrd, Yale, Oxford, Paris, Berlin, teach nat sensations possess the power to construct psychological forms. The montal healer teaches that conceptions possess this power. And in my jown book, I showed the three-fold law by which the passions exert this constructive force. In the natural psychological order by which the soul constructs her forms, figures of passion precede figures of sensation, and forms

Much could be gained for the spiritual | of conception are absolutely conditioned and moral unity, and harmony of hu-manity, Christianity and idealism, if we In the natural order of the construction of mental forms, passion, i. e., hunge onyms the words spiritual and psychological. For the greatest cause of moral tion of taste, and the child would never inharmony is our diverse conception as have any conception of the taste of to what constitutes the spiritual. The sugar and milk if its sense of taste had not previously given it the mental materials, out of which the conceptions were formed. But the experience of the mind healer and mental and Christian scientist, has proven to him that he can invert this natural order. He begins that their forms can be seen to be dis- first with conceptions. Not with sensations. By first telepathing conceptions he finds that he can change the nature of sensations and passions. Experience, therefore, proves that the soul can begin her construction of forms, either by conceptions, sensations or passions.

But the shock comes in remembering that the psychological construction, by the soul of the forms of its sensations, on either the physical or the psycholog ical plane, is the construction of forms of phenomena, viz., of pictures, appearances, apparitions, mirages, blances, images, visions. modern doctrine of phenomenology taught in various disguises by Kaut Berkeley, Hume, Malebranche, Cousin, Hegel, Emerson, Fichte, Hartman, Schopenhauer, Plato, Schiller, Rous totle, Leibnitz, Pascal, Coleridge, Goethe, Tasso, Dante, Heine, Darwin, Spencer from the first. She was a middle-aged brighter since. Vardan, Byron, Carlyle, Montaigne, woman, quiet, tidy and refined. She Fenelon. Thus it is that whilst the con was very kind to me in little ways as struction of psychological forms implies women can be if they wish, and will be all, I reckon. construction by the soul of one class of form-phenomena, on the other hand the construction by the soul of physical forms implies the construction of another class of form-phenomena Both classes of forms, therefore, imply ing the soul-construction of pictures, appearances, mirages, semblances, im ages, visions. Thus, accepting the or thodox view of Jesus as an illustration. Before his death the form of his body (arising from the appearance of physical forms of phenomena) impressed the

that the visible form of Jesus, both phys-

ically and psychologically, was a phe-

nomenon. Thus, if we accept the Mys

ical and psychological-being stages of

self-evolving educating appearances,

visions or phenomena; that this very

fact involves the soul's subsequent ex-

istence in possibly other advancing

stages of self-education, according to

grander visions and semblances. There

fore, the Great Mystics assure us that

no matter how we managed to get here,

whether with a blaze of angelic pinions

in a garden of ruddy apples, guarded

with archangels, with swords, in a day

before ever a sword had been invented

on earth, or whether the soul has

climbed up the dark, slippery dungeon

steps of organic evolution, the fact nev

ertheles exists that all saints and crim-

inals alike are evolving souls, allowed

to assemble on earth as in one of God's

Let me bubble o'er with trouble

But give to me some hominy

Good hominy,

Sweet hominy,

Like my mother made of yore.

Compared to that of yore.

Like my mother made of yore.

Let me pass through woes galore,

Like my mother made of yore,

This baker's bread that we are fed,

but a paste thrown up in haste

Give me instead.

Oh, give me back the old "flap-jack,"

And ginger bread of brownish red,

Like my mother made of yore.

Just one good cake

ike my mother made of yore.

Oh, please do, make

But that milk and toast and turkey

And cranberry sauce— (How I feel the loss)—

There's nought tastes now the same,

DR. T. WILKINS.

lkelyny mother made of yore.

The dlamince pie will never die

Till I leach the shining shore,

As my mother made of yore.

That my mother used of yore

Plese use for me The recipe

Bellef in a "living Father" who

easingly guides the destinies of one

billion, five hundred million men on our

lanet, and is attentive at all times to

their millions of contradictory prayers

sible; that is at once perceived on lay-ing aside the colored spectacles of

faith" and reflecting rationally on the

Not because I rais myself above something, but becau a I raise myself

o something, do I aprove myself .-

In matters of pruck pe last thoughts are the best; in min jul of morality, first thoughts.—Rober the l

and plous wishes, 's absolutely

subject .- Ernest Hackel.

With pure sorghum all spread o'er,

Which is sold from every store,

. SALVARONA.

innumerable universities.

After his death, Luke 24, his disciples were impressed by the form of his body as having its ical forms of phenomena, i. e., that his body was spiritual or psychological. But the philosopher recognizes the fact

tell me what your religious belief is?

'Perhaps, if I tell you you will not like me any more,' she said pleasantly. I told her that it could make no difference with me so long as I found her religious belief myself,' I said.

am a Spiritualist.' For some unknown have been deceived, for the room was reason a feeling of joy came to me and well lighted and there was no one with I exclaimeu, 'Oh! am so glad!'

LIKE MY MOTHER MADE OF YORE

"Never saw but two, as I know of. One was a slim sorter chap with a breath smelling of bad whiskey, and I up my mind that none of my folks that I wanted to hear from in perticular would as fast as he could, and come to find out want much to do with her, so I gave up Spiritualism, and we talked about all the idee and jogged back home.

"I am sorry you were so unfortunate," began Mrs. Gray.
"Oh, it come out all right," said Uncle Ezra cheerfully. "I jist had ter work out my own salvation; that's scripter, ye "I mean that when I go back you are

Mrs. Grey looked puzzled, but Martha "Oh, Aunt Laural if I only could; but came to the rescue: "Oh, Uncle Ezra," she said pleadingly, "please tell us some "Yes she will. Your father says that of the things you have seen and heard.' you may go and your mother will not ob-"What! you don't want to hear about ject when she finds that it will jot cost

such things, do ye?'

When

"Yes, indeed, more than anything else want to know the truth.' "Even if 'taint the way ye've rought up?

"Certainly. A person who has always he sunlight, I suppose." "I rather guess they may; they'd be a right be fool if they didn't. Wall," glancing at one step.

the clock, "I guess I shall have to be makin' tracks fer home. 'S'posin' ye" purty glad ter-see ye, I guess."

shadows gath-That evening as the ered around the stately maples crownng the eastern hillsides, Mrs. Grey and Martha made their way through the green fields sweet with the odor of violets and unrolling fern fronds, where that ye haint got any folks in hell, after the notes of the whip-poor-will, the hoarse croaking of the frog and the roar and gurgle of the brook blended in a 'Hell is a bad place 'cordin' to all acjoy melody. They paused unconscious pure, life-giving air before they entered the little weather-beaten farm house where Uncle Ezra and his widowed sister Lydia were living out their simple ment.

The room Mrs. Gray and Martha en tered was small but clean and cheerful. Like the most of the farm houses the plastered ceiling and the wide pine only wanted ter set me ter thinkin' boards forming the floor seemed to a Sometimes when you have set a feller den impulse I went and laid my hand he told his father that he did not want The small-paned windows were now concealed by white curtains and on the little table, also draped with white, burned two tallow candles set in brass worked the Deacon up dreadfully, and candle-sticks. The second candle was the next day the boy died, and within a in honor of her guests, for Aunt Liddy would not tolerate kerosene. Several flag-bottom chairs with patchwork cushing, for the evening was chilly. Her guests seated and "the folks" inquired after, Aunt Liddy resumed her work upon the clouded blue sock she was knitting, and Uncle Ezra, leaning back in a chair tilted against the wall, looked at Martha and said: "So ye want I hould tell ye a story, do ye? Wall, I haint much ter tell, but sech as 'tis yer

"Twas forty years ago last fall that my sister Ruth died, and one night some three years after I was goin' home from a corn huskin' at one of the neigh-There was a full moon and not a cloud in the sky. The road was kinder soft and lots of mud puddles. All at once I saw a woman walking along be-side me. I didn't think anything funny thought it was queer she didn't speak. She had on a dark colored dress, and a large plaid shawl thrown over her

it," said Uncle Ezra, "for I have seen and wonderin' whether I better speak or not, she turned and looked right at me.

"Are you acquainted with a medium?"

asked Martha in surprise.

"Well your pricht a knowled med down." Wall, you might a knocked me down real easy. I guess I made purty hard work of breathin' for a spell. Then I for all he was worth, but the ghost run

'twas nothin' but a straw hangin' over his eye, and foolish as the idee was, i stopped and made sure there was nothing over my eyes.
"Then I went on and the woman wen

on, too. I turned out on one side of the road to keep out of a mud puddle and she turned out on the other side. Wall, it list beat me! I'd hearn tell of ghosts but they was always dressed in white and looked spooky, but this woman had on a dark dress and wore a plaid shaw! 'Whoever heard of a ghost with a plaid shawl on?' says I to myself. I tried to speak but I could not make a sound Then I stopped and looked at her and

she looked straight at me. The moon shone full upon her face and as sure as I set here it was my sister Ruth. As I ived in a cellar may want to get up into stood lookin' at her not knowin' what ter do, she was gone-jist vanished right before my eyes without moving

"Wall, that affair set me ter thinkin' tell ye. I told my brother Jim 'bout it two come up ter my house ter night at and he said that 'cordin' ter scripter, ter the chores are done. Liddy will be folks did come back. Jim was great, handlin' the Bible, but he had some cu rious idees. 'Cordin' to the Bible, says he, angels are spirits and it don't nowhere say they are not the spirits of dead folks either. He said Moses and 'Lijah came back long after they died and there warnt a mite of any reason for thinkin' other folks couldn't come back if they wanted ter. He said he didn't know what ailed all the preachtalked any sich thing, unless 'twas be cause they were afraid folks would get ter b'lievin' something different from their preachin' and they would be out of a job. for quite a spell and we couldn't see but one sensible way and that was ter we let that settle it. I expected I would see her again, but I didn't. I guess she

ter thinkin' you've

"Some time later on I was drivin some cows erlong the road. 'Twas early in the mornin' and most folks was abed It had rained hard in the night and the a place in the road where there was a steep bank up on one side and down on the other. The sun, jist risin', shone she seemed to see something that 1 kept yellin' all the time about the fire ions were drawn up before a little fire-through a notch in the hills full upon could not. For a moment I was fright- and Johnny's bein' in hell. Ye see that's place where some light wood was blaz-the road so that every little stone and the road so that every little stone and mark was plain. All at once them crit ters stopped stalk still and looked at a snot right in the middle of the road. hoeyed and hollered, but they didn't pay a mite of 'tention to me, but jist kinder circled round that spot in the middle of the road and snuffed and stared. stepped in between two helfers, and stared, too, but I couldn't see a blamed thing but the bare road washed clean, and not a track on it. My eyes were good and so was the sunshine, but the critters had the better of me that time and there they stood with their eyes er stickin' out and their hair standin' or end till all at once they jumped right up onter the bank at the left so as not to touch that spot in the road they ran up the hill as if the old boy was after them follered after and for some reason was careful not to touch that spot in the

road. Now all this proves but one thing and that is that them critters saw something invisible to me. (To be continued.)

NO. 736.

A SPIRIT MESSAGE. Spirit Bands and Their Work for Man

It is my desire to tell you something

bout spirit bands and their work. There are many bands of spirits and angels which have come together for he purpose of elevating mankind, al-

though all do not have this object, as will endeavor to explain later. They also are formed to help those in the lower circles of spirit life, for we cannot confine our mission work entire ly to those on earth; for there are so

many that need our help in the spirit life as well. The great work accomplished by these bands of spirits and angels you cannot fully comprehend, but I will try to give you a little light on the subjec. When a newly-born spirit enters spire it life, and they are advanced enough in spiritual thought, and their earth life has been such as to enable them to pass

are looked upon as being in a condition to join some of these banus It is in spirit life as it is on eartithose in the same grade or school differ in their tastes, desires and hopes; all have not the faculty or ability to work successfully in the same direction, so they seek to know of the wise spirits or leaders what is best for them to strive

into the fifth circle of spirit life they

earnestly to do. It is for them to strive earnestly to help those not as advanced as they are in the spirit life, or to perform missions of love to those on earth.

Now if a spirit is capable, or if conditions are favorable for them to controi the hand or speaking faculties or clairvoyant powers of some earthly medium, they then join some band which has come together to give to those on earth the truths which exist in the spir-

There are those who have been long in the spirit world, and those who are constantly coming who are anxious to give to loved ones some message of comfort, but the magnetic conditions are such that they are unable to do so but they do not become discouraged or disheartened, but join a band whose mission is to come as ministering spirits, and although there is no visible manifestation they accomplish by their unseen presence much that affords great comfort, and many times wrong motives are checked and crimes averted

by their silent power. There are many who are passing through the change called death, who have never had a thought of spiritual things, their lives have been of ture; of course they retain the habits of earth life, and for this reason are not in a condition to desire anything better after passing through what is called

death. They cherish the same desires to help on, by wrong influences, crimes which they have committed on earth. So you see there must be helpers for

these poor unfortunate ones. They must be brought out of the low conditions in which they are found to a higher plane in which they can find happiness for themselves and for those with whom they mingle.

Many of you on earth may think that it lies entirely with you to make the conditions right in order that we of the higher life may commune with you and teach you. Such is not the case, and in so doing help us, but we of the higher life must become acquainted with natural laws so as to know how to ac-

complish the best results. It is when the mediums and we in the spirit life have learned and work in harmony with these laws that we are enabled to be successful in giving unto

the world our teachings.

There are many that come into the spirit life who do not believe in spirit return or communion, with those earth, and so when they enter into this life, they do not attempt to return, and many times they do not so much as wish to make the attempt to do so. The reason I will try to explain to

There are many who selfishly look for their own comfort and ease, if this can be attained they do not worry what be comes of others; many times we see this even in families on earth, the memhers of which would be as closely united in spirit as in the ties of relationship. Such spirits when they find that they

have passed through the change of death, and are safely landed on tho other side, feel satisfied and have no desire to make the effort themselves, or for others, too, to reach those they have left behind, knowing perhaps that all they might accomplish would be ridiculed and the thought of spirit return return be laughed to scorn.

But they say, heaven, as far as they have already found it, is by no means like that locality which is portrayed by most of the preachers on earth.

It is a far more beautiful country than the one they have left.

Such expressions we often hear, but standing of what they should try to ac-Truly, friends, the great work that has been accomplished and that which is being done each day, and its lasting benefit for humanity can-not be fully realized by you of earth.

Friends, I have endeavored to tell you in a plain way of our work, trusting that it may be of interest to some of the seekers after truth for which this is

"It has been written, So shall my word be, that goeth out of my mouth: It shall not return to me void, but it shall prosper in the thing whereunto I sent it.

By that I mean that the truths which have just given unto you of earth, will not return to me void, because he which received this will place it before the world, that those who will, can read and be benefited thereby, and from that the whoreunto I sent it, which is unto

those who inhabit the earth. Received by L. M. Cobb, Grafton,

The Light Among the Bills.

A Charming Marrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every didn't want anything of his kind of spir-its; the other was a slovenly lookin' wo-man that saw a ghost walkin' with him man creetur. I sized her up and made one night and he was so scairt he run Spiritualist should read it.

(Continued from No. 735.)

"Martha," said Mrs. Grey, earnestly, day, but I am not going to tell you what this is a clear case (spirit manifestal she told me for you are going to hear tion. You surely cannot doubt that the girl so closely resembling you was a spirit friend bound to you by the tie of what do you mean?" love and congeniality. The tie of blood is nothing so strong as the tie of spirit. Be glad, child, for you have ever near you a kind and faithful friend. I told you that I was very fortunate when I found my room-mate. I had ceased to weep and had settled into a hopeless One day when I was thinking over the various arguments I had heard for and against the inspiration of the Bible, I suddenly arrived at a decision. I said to myself, 'If it is not the word of but if it is, then I will stand my chance with the rest of the unbelievers. I will never go to any heaven without my boy. If he goes to hell I will go with him. I with extended hand and a face beaming can stand it as well as anybody can.' put my Bible in the stove and tried to Laury? You're lookin' pritty pert-not dismiss the subject from my mind. My work in the shop occupied my mind What's come over ye?' largely as I had expected. I thought if Mrs. Grey had know I had got to live, and had no intention of the greater part of her life and she sneaking out of it, I would try and make laughingly replied, "I have had a change the best of life. I liked my room-mate of heart, Uncle Ezry, and life looks

f they are really kind and unselfish. Kindness comes from within and if it is there it will work out. "One day I said to her, 'What makes counts, 'specially for yer own folks. you so good to me?' She said she was never took no great stock in it myself, trying to do I 'me just as she would and I never knew but jest one man that want me to do by her if our places were it 'peared to me really did; that was changed about, and then she added. 'I can see that you have had a great sorrow come to you, and the light and joy has gone out of your life, and my soul

what grief is. I sat in darkness once.' and her beautiful eyes filled with tears. up and holler at the Lord as if he was "I was deeply touched by her words as deaf as a stone post, but the boy a sud upon her arm and said: 'You are not in to go to heaven. He said he should git darkness now; you have found both sick of the everlasting singin' and hav-

seem so happy.' 'Yes,' she said, smiling, 'I have found light and peace and joy,' and a ened, lest I had found a religious enthusiast, and then I resolved to know. and I said, 'Please, Mrs. Austin, will you

such a pure lovable woman. 'I have no "She looked into my eyes and said quietly: 'I did not believe in anything and hear?" but my own misery once, but dear spirit friends who were watching over me. spoke to me and taught me the truth. I he answered me. I could not possibly

"Mrs. Austin put her arms around me him several times since, and also with and kissed me, and from that day to my mother. I have also heard music this we have been the best of friends, from an instrument unknown to me, fill

tin to tell me about her conversion to sponsible for it."

light and joy, I know, or you could not in' things always jist so. Wall, that week the Deacon was ravin' crazy, and beautiful light brightened her eyes and it took three men to hold him. He jist what comes of believin' instead of per-

> I'd like to know what kinder religion 've hitched onto." 'Spiritualism." "What! yes—wall—how come ye ter git inter that?" Mrs. Grey hesitated for a moment, and then said quietly: "I could not deny the evidence of my own ears and eyes." "No, of course not, What did ye see

tendin' to. Now if ye don't mind tellin'.

"My boy came to me one evening. saw him plainly, and spoke to him, and me but the medium. I have talked with and I expect we always shall be here the room where my friend and I were sitting, with a wild, sweet melody I can

"The next day after our conversanot describe, and I knew beyond a
tion was Sunday and I asked Mrs. Ausdoubt that no being in the flesh was rearms, only one wrist and the hand that held together the shawl showed write in

Woman from a Freethought Standpoint---Trenchant Thoughts on an Important Subject-

The following article written by a critical Freethinker of the traffic in female flesh by England | highest authority—the vicegerent of God, the pope—that the poor should be will be read with deep interest, illustrating as it does countries, for lumber camps and results our confidence in the beneficence of the status of woman in Pagan and in Christian the state and its tenets taught in the local the statement of a former Countries.

In the issue of Nov. 8 of the Chicago Record-Herald, F. C. Weed asks one or two questions to which I wish to give

His little pleasantry, in opening, of calling me insane because I disagree with priestly dispensation is quite characteristic of the Christians who lived during the "dark ages," though, had such declaration of insanity been made at that time the victim would have been burned at the stake along with innumerable other heretics. For be it remembered that after the church had been established the schools of medical science were closed and the "insane" were cured by prayer and the laying on of hands, with the rack as a persuader, or, if the case proved obstinate, the stake inevitably cured the "insane" patient. So I am very glad indeed that my article excited only "pity" instead of the practical vindictiveness of past cen-

turies Mr. Weed recommends the study of the condition of women in China, Tur-key, India and Africa and then in counwhere the Bible is recognized as containing the highest known rules of children in India and China is feelingly done, and I find that in southern Europe, where the priest with Bible in children consigned to the so-called aghand rules women more despotically than in any pagan country, and that in Italy, Spain and Portugal, those intense-Christian countries, the degradation and subjection of women is the wonder and regret of travelers with human im-

Marriages In India.

Bishop Henry Codman Potter, head of the Episcopal Church in the United States, in his book "The East of To-day and To-morrow," says there is great misapprehension in America about the cus-toms of early marriages in India and the burning of widows and that the ac-counts of these things are much exaggerated and ought to be corrected. Swami Abehananda saya that widow burning became prevalent after the British invasion, when widows threw themselves on the funeral pyre of their husbands to save themselves from a worse fate at the hands of Christian sol diers. The child marriages of the Orient also finds a parallel in this country in the sect calling themselves the disciples of Jesus Christ, who seal a boy and a girl to each other at a very early age. Then the mairlageable age for girls of 12 years in Ingland is not to be boasted of, even though they be bar gained off by male relatives. And what of the purchase of titles?

The story of the sacrifice of female Now that is just what I have dwelt upon by missionaries; but we are told by unprejudiced historians that the parents are too poor to furnish other burial. If the female children are destroyed it is only from the economic necessity of supply and demand. Could the Orient surpass the horrible details sanctuary, and when we are told by the

since the invasion by Russia, England, not think so.

Church and Humanity. Mr. Weed attempts to explain that

he mistakes of the church as a body should not be charged against the teach ings of Jesus Christ, but "By their fruits ye shall know them." If the church has erpetuated false doctrine it must accept the consequences. After centuries of its teaching we find its adherents breaking every bond of humanity, overriding every barrier of equity and silencing any attempt at investigation of methods. After ages of the teaching mother of Jesus? that we are to prepare for a home in heaven at the expense of earth life it is not to be supposed that economic or so cial conditions would-receive any attention, aence in a recent report we read of 40,000 homeless men in Chicago. But why worry about them when they have the assurance that the bearer of western penitentiary says that his exhim that the teaching of vicarious atonement has been the means of profucing many criminals. Why should they try to be upright citizens when the thief on the cross was promised a place in paradise by simple belief? When ex-ploiters of labor, such as the child slav ery in Southern mills, sit high in the

sorts in cities? These are all Chris- our confidence in the beneficence of the state and its tenets taught in the to accept the statement of a former schools. Could the condition of Chinese British consul to China in favor of pawomen in pagan China and India have ganism. He said: "I have lived in been worse before than it has been China twenty years, but have seen more degradation and drunkenness and mis-America and their missionaries? I do ery in London in one day than in all my years of residence in China." This is not so unfavorable for the celestials as the missionaries would have us be lieve, and when such a condition exists for men in Christendom it is still worse for women.

Conditions Desirable.

A recent writer on China says: many parts of the empire women hold places of respect and influence, and we know that the mothers of Confucius and Buddha directed their education from infancy, and these great teachers have more adherents than all the other other systems or the practice of other religious of the world. What of the It seems plain that the condition of

pagan women is just as desirable as that of Christian women, but the difference is that Christianity makes the claim of having bettered their condition and takes unto itself the credit which belongs wholly to the advance of scien tific investigation, to commercial interthe cross here is the wearer of the change of nations and the indefatigable crown hereafter? The warden of a work of reformers, and let us hope that long ere another two thousand years perience among convicts has proved to have pased they will have worked out a more just method, and again I say f the teaching of Jesus Christ has given us "our present conceptions of life and duty," then let us be pagans.

HARIET M. CLOSZ. Webster City, Iowe.

Honest error is to be pitled, not rid-

The Views of an Egyptian Spirit.

EGO AND GUIDE. It was morning by mortal reckoning, near the hour of 3 o'clock. The guide interpreted to me the pale roseate shades in the eastern sky proclaiming the glorious dawn. The rapport was of the nature wherein the ego or self

"You are the utterly proud and deeply dignified Egyptian, Taurus by name, and a great Mogul who deigns ever to appear to this medium in these trances. "Where perplexity and distrust have assailed the children of mortals, you, my guide, have countless times sent the downcast one away with renewed

guide. And thus prefaced her remarks

and inquiries to the spirit:

hope. And not infrequently the over confident one away in profound medi-"When first my soul-self beheld thee,

O Taurus, it was in far-away Egypt, in the entrance of a white-pillared temple of worship, among others of thy race and degree, watching the passing by of the glorious Christ Jesus of nineteen hundred years agone. My attention was first attracted to thy deeply thoughtful and expressive countenance and the wondrous depths of sympathy. shining as a heavenly light thereon as the fate of the gentle savior seemed foreshadowed to thee in that innate mysterious language not of the tongue but of the perceptive faculties of sensitiveness rarefied by esoteric influences from other realms and other spheres. In this realization of mediumistic powers of expression to which my soul awoke, thou wast the kind and patient one ever lucid to my growing sensitiveness, until thou hast indeed become a part of my better self, the soul.

"Now I will question thee upon simple topics over which the mortal is daily wondering and stumbling; light and frivolous some of them may seem to thee, yet deign to answer me, as these many unsolved quandaries set my nerves on edge, rendering me cynical

and tired of earth life. "Why does every man and every woally exchange lots and destinies with their neighbors?"

Ans. "The sun shineth upon the just and upon the unjust. Mortal is prone to desire sympathy from fellow mortals, and for the attaining of this result will resort to exaggeration and even fiction, while he innately knoweth that the true state of affairs is overdrawn and unjust to the all-wise Creator, the giver of good and never

When this beautiful truth issued from the fine lips of the guide, a silvery mist coming from the same source seemed to permeate the surrounding atmosphere as well as the trance medium, so that for a while, contemplating the efflorescent phenomenon, the scent of Eastern lilles seemed all about, as she was lost in admiration of the simple yet farreaching explanation.

"O stately Taurus, is the body of light which mortals designate as the sun, the centre of electrical energy?"

Ans. The sun is not alone the centre of electrical energy as far as it is recognized upon this plane, but the very centre of all life. This magnificent sun source, energy and power is the cause of life and life everlasting. Before the sun was, man and all things animate and owning their own hall, with all con were not existent. To the mortal it veniences and organ and plano, has represents or should represent God, if he would but reason upon it. The less provided for Besides it has a Creator of the sun is the unthinkable or large membership of interested work-

ual motion for which deep thinkers have striven and persevered to reach out after and grasp, ultimately to per-ceive their littleness, their insignificance of personality, and utter inabiliity to furnish means of operation on the small scale of their apparatus. Magnificent stupendity is necessary to the formation of perpetual motion.

"This electrical sun energy by one single stroke or flash under right conditions, namely lightning, absorbs soul from matter as nothing else thinkable

"Were there no cellars or sunless holes in the earth, disease would be un-known. Water from sunny springs would be drunk and ice housed away for months in darkness never used as food, only to intensify summer heat to the imaginative, thus subjecting him who seeks comfort to dangerous extremes for which he was never planned

or created. "And again, my sympathetic guide, in the nature of healthful colors: What are those which would be most conducive to the health and consequently happiness of the earth people?"
Ans. Soothing colors which involun-

tarily draw electrical rays from nature's source, and which may not be unpleasantly perceptible upon the fleshly nerves, are colors or tints which should be adopted throughout the sun's cycles. Black should under no condition worn. To wear black in token of mourning, only draws the death germ to and through families. Very frequently several deaths follow consecutively in families where for many years all were safe, for resorting to these somber shades in which to publish their be

Dark colors are depressing as the cloud-hung November sky, which cause mortals to despair, because of having for a time severed the supply of electrical life principle for joy and laughter. And those habitually depressed and imaginative become dilated upon imaginary slights and discourtesies. For illustration, should rainbow and evening sky show forth mere degrees of blackness O. the direful effects on minds.'

"And now, noble Taurus, the pressure of the trance state upon my brain becomes very great, almost unbearable, so I must hasten; this double control of ego and guide is too deep. What wor' less terrifying to the uninitiated and equally as expressive could appropriately take the place of the word Spiritualism?

Ans. "That word or namt, Medium Louise, has had more power to retard the universal acceptance of spirit return than any one word has ever had to Life! I know not what thou art, nearly annihilate systematic progress But know that thou and I must part; in this grandest and only truthful ver And when, or how, or where we met, sion of the hereafter for all time. It I own to me's a secret yet. should be Inspirationalism, alpha and

omega. "And now give me a little poem made out of 'Nothing.' Can you do it, noble guide?

Ans. "Yes." "Do not mind Louise's smiling, will you?" Ans. No. Tayrus has learned to do

many seemingly impossible things.

Nothing. Once a little tiny "Nothing," Scrap of summer evening breeze, Sprang to life amid sweet blossoms, Neath the rifts of sheltering trees." Just a tiny breath so wee, Started by the wing of bee. Then in ecstasy of living, Timid glanced, and full of fear, Hovering near the fragrant violets-

"O, how lovely to be here!" And those dazzling beads of dew, Came they from the sky so blue? Vanishing the woodland pathway. Carpeted in living green, Past the dark old forest trees. Spying there the silvery sheen Of a summer moonlit lake, vouchsafed to question the stately "Nothing" will a fine sail take. In the boat a form, O dear! Sad, and deeply torn by sorrow. Sighing deep and falling tear. "Nothing" gathered up his sigh, As it swiftly floated by. On the uplands, down the vales, "Nothing" full of wonder sails, Then a garden shadowy, fragrant, Paused "Nothing." the little breath

Wondering strangely, saw one kneeling Childish face and pale as death, Cold and set as chiseled stone. From her lips it caught a moan, Oft-enforced so, broader, stronger, As the summer days grew hot, Little "Nothing" grew, a storm-cloud, Death, destruction-well, why not?

TAURUS AND LOUISE, Pisek, N. D. Medium

Doings and Status of the Summerland Society.

Thinking the numerous readers of The Progressive Thinker would be in-terested in hearing from our Summerland Spiritual society and workings spiritual, financial and otherwise, I have taken the liberty to lot down its condilion at the present time of writing. The bazaar recently held in their spacious hall was a complete success and must have netted them some hundreds of dollars, besides affording amusemen and pleasure to a large attendance of all classes of people.

The ladies of the Mite Society, attached to this society, were the instiga-tors of the project, and instrumental in carrying out the work in every detail. The ladies deserve great credit for their untiring efforts and zealous service, not only in contributing liberally of artistic articles, useful and otherwise, for sale, "Why does every man and every wo-man believe that his or her own particu-lar share of troubles and trials is great-tion all the ladies' names that so liberer than those of any one else, yet in no sense of the word would they individue cess would take up too much space in

your valuable paper, but of the number I am constrained to mention Mrs. Lees, Mrs. Parsons, Mrs. Baisley, Mrs. Shields, Mrs. Smith. Of that number the first named lady, Mrs. Lees did great service as a decorator, as with assistance she converted the large auditorium, dining-room and rostrum into a veritable paradise. The auditorium will seat six hundred people and the whole vast height was converted into a garden of tropical verdure. The Cali fornia pampa, a plumb-like product, that grows abundantly in marshy districts was artistically used and their feather; plumes, colored in all the hues of the from the ceiling among the jets of elec tric lights.

A sumptuous banquet was served in the dining-room in the afternoon to large number of participants, and the whole concluded with a masked ball in the evening, which was enjoyed by old and young alike. The music both afternoon and evening was furnished by a fine string band and interspersed with songs and music by Prof. J. S. Lillie, who presided at the piano.

This society probably is the best equipped and supplied with financial means of any one on the Pacific coast much the advantage over some others God we blindly worship, who was never seen, but is, forever and ever.

"This electrical energy is the perpet make the society a strong one and growing intellectually and spiritually. The Progressive Thinker is largely pat-ronized here and has the largest circulation of any Spiritual paper published and is eagerly looked for from week to week in our Summerland hamlet. BISHOP A. BEALS.

THE HAUNTED PALACE.

in the greenest of our valleys, By good angels tenanted, Once a fair and stately palace Radiant palace—reared its head. In the monarch Thought's dominion, It stood there; Vever seraph spread a pinion. Over fabric so fair.

Banners yellów, glorious, golden, On its roof did float and flow This—all this—was in the olden Time long ago). And every gentle air that dallied,

In that sweet day, Along the ramparts plumed and pallid A winged odor went aawy.

Wanderers in that happy valley Through two luminous windows say Spirits moving musically, To a lute's well tuned law. Round about a throne where, sitting,

Porphyrogene, In state his glory well befitting The ruler of the realm was seen. And all with pearl and ruby glowing

Was the fair palace door, Through which came flowing, flowing flowing, And sparkling everymore,

troop of Echoes, whose sweet duty Was but to sing, In voices of surpassing beauty, The wit and wisdom of their king.

But evil things, in robes of sorow, 'Assailed the monarch's high estate (Ah, let us mourn, for never morrow Shall dawn upon him desolate!) And round about his home the glory That blushed and bloomed, is but a dim-remembered story Of the old-time entombed.

And travelers now within that valley Through the red-litten windows see Vast forms that move fantastically To a discordant melody; While, like a ghastly rapid river,

Through the pale door A hideous throng rush out forever, And laugh-but smile no more. -Edgar Allen Poe.

But this I know: when thou art fled.

Where'er they lay these limbs, this No clod so valueless shall be As all that then remains of me.

Life! We've been long together Through pleasant and through cloudy weather; 'Tis hard to part when friends are dear

Perhaps 'twill cost a sigh, a tear; Then steal away, give little warning. Choose thine own time; Say not good night—but in some bright Bid me good morning.

-Anna Letitia Barbauld.

"Just How to Wake the Solar Plex By Elizabeth Towne. for health. Price 25 cents.

KNOCKED OUT!

The Word "Reverend" Must Take a Back Seat.

In The Progressive Thinker of Sept. 26, 1903, there is an article signed Daniel W. Hull, with the heading, "Ecclesia-Phobia, a Prevalent Disease Among Spiritualists." There is but one paragraph in the article referred to that I shall animadvert upon. He says: "The word 'Reverend' also excites the ire of taese ecclesia hating brethren," and further on he states, "It is not even a Bible term." Now my recollection is, that it is a Rible term, and is used only once in that book, the passage where it occurs being, "Holy and Reverend is His name," referring to what people variously denominate God, Deity, a Supreme Being. What does the word "Reverend" denote? In my opinion it is expressive of some thing or person to be looked up to with awe and reverence. The priesthood having arrogated to themselves the attributes of delty, adopted the title of reverend and have from time to time added to it, as "Very, Reverend," "Most Reverend," "His Eminence," His Holiness, Rev. Dr., etc. I think about all of the preachers here are "Rev. Dr.," and we have at least one 'Very Rev." and probably more. I do not see any necessity for Spiritualists apeing the priesthood in this respect. We do not read of the Rev. Dr. Jesus Christ, nor Rev. Paul, D. D., but we do hear of Rev. Dr. Ada Blank, and Rev. Dr. Nellie So and So. the Rev. Dr. John Smith, and so on ad libitum, ad nau-

There is only one advantage that I have heard of in the use of the name "Reverend," and that is that special favors are often shown to this privileged class, in the way of obtaining reduced rates on railroads and other public con-

veyances—half-rate tickets, etc.
Mr. Hull says: "For years I had the same senseless prejudice, and disowned the title whenever applied to me." It is a pity he had not continued to disown it, for its adoption was certainly in the line of retrogression and not in that of progression; a sort of going back to

the flesh pots of Egypt.

Mr. Hull cites the fact that Brother Peebles uses the word "doctor" with a great deal of unction. In days of old the word doctor was generally applied to a person who diagnosed diseases and administered physic to the human family. Now, when we hear the word "doctor," unless we know the man or wo-man, we can't tell whether it applies to a horse doctor, an allopath, homeopath, or any other kind of a path; to a faith doctor, a tooth carpenter, or a druggist, to a doctor of law, divinity, philosophy or what not. It has become about as meaningless a term as reverend, but is not subject to the same objection J. E. OLDRIGHT.

CHAINED TO MY CHAIR.

Bound to the house, the room, my chair! To my best loved friends a helpless

Seeing my powers fall one by one I am now, with life's race well nigh run. Chained to my chair. The body that once served me well in-

deed, A prison house now mocking every need, Full of suffering, of dread, of fear,

Of what use is it as it holds me here Chained to my chair? I bid it release me that I may soar To heights of bliss, where, nevermore

Shall I know the anguish that fills my soul As life's surging billows over me'roll,

Chained to my chair. Helpless and hopeless a man must feel While he sits day by day as in bonds of

For one who lives and loves and fears, Is there torture worse than to be held

Chained to my chair? Hold me not, friends, in this prison abode,

Help me to cast off this wearisome load. My glad spirit sings, on the bounds of Life's sea, With me rejoice, I'm no longer to be Chained to my chair.

Topeka, Kans. E. B. GREENE.

THE SKY IS A DRINKING CUP. The sky is a drinking cup

That was overturned of old, And it pours in the eyes of men Its wine of airy gold. We drink that wine all day.

Till the last drop is drained up, And are lighted off to bed By the jewels in the cup. -Richard Henry Stoddard.

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"Human Culture and Cure. Part First. The Philosophy of Cure. (In-cluding Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price, 75 cents. "A Plea for the New Woman." By May Collins. An address delivered be fore the Ohio Liberal Society. For sale at this office. Price 10 cents.

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W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great in-"Never-Ending Life Assured by Scince." By Daniel Kent Tenney. A strong and conclusive argument from

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"Origin of Life, or Where Man Comes rom." "The Evolution of the Spirit From. from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Prince 10 cents. For sale at this office.

Spiritual Visions and Instructions.

Biblical Statements.

On the evening of November 7, 1903, I was glong in my room reading when an unusual brightness suddenly appeared and a very happy feeling came over me. As I holed up to see the cause, I helped a group of bright angels. They saluted mecha royal fashion, then said: "We are negsengers sent to give a message to you for world's people, because so many sincere petitions have been sent on high by a large number of Earth's dwellers; asking for truth, the full truth, concerning creation, the fall of man and his consequent redemption through Jesus the Christ, as recorded in the so-called Christian Bible. "The first question refers to Genesis

first chapter, first verse, and reads: In the beginning God created the heavens and the earth, The real truth concerning this statement is, that it is a fragment of the whole truth. Some of these early scripts were destroyed, others inaccurately translated and transcribed and freely mixed with error by unripe worldly scholars. It is an eter-nal truth that all creative processes have their purposed beginnings and endings. They are and ever have been the labors of high spiritual intelligences under God. These masters of great wisdom and skill are supremely required to draft plans in strict accord with the constitution of the universe and the inherent law of the cosmos. These provisions and rules for labor

are so various in their co-operative measures of the refined and spiritual ized force and substance and that which is to be explved from the crude substances and raw materials, and during such named process, transformed into spiritual substances and forces by being incorporated into forms from grade to grade according to nature's own codes. This needs more explana-tions later. At present our message is, that the sentence, "In the beginning," is correct in the sense referred to and means exactly the beginning of the present eternity or labor process. procedure of the chapter is error in this wise—the Supreme God did not appear, nor speak; is not seen nor heard, except in his issued; decrees of light and power, thus in his works; but instead, the chieftain of this compact of wise spirits called in the records, the Creative Masters, counseled with his compeers, enumerating the proceedings of these labor processes in the evolutionary order.

These advancements are gauged by the increase and widening of the vibratory circles and the chemical reproductive deposits from nature's crude germ seeds multiplied by nature's chemistry and supplemented by germ seeds cast off from the infinite ocean of life. Thus form life isostarted. By the processes of involution is evolution made possible.

When these preparations and advancements, on nature's plan permitted they are very sweet. Grape fruit is 50 that man belbrought forth on the stage of action in this world drama, then, as recorded in the 26th verse of the same chapter this Lord or chleftain counseled his compeers thus; Let us form man in an innovation: in those labor processes. All former processes of this kind were conducted strictly in accord with natubutes but was an evolutionary product advance. in the corporeal order of gradations and

those of former eternities not having vested. een provided with the divine nature as those of this eternity are; this higher real opening of the camp, but meetings nature or change was conferred upon have been held the last two Sundays. them at the highest corporeal finite The first Sunday a Mrs. Giddings, who, plane and the lowest of the infinite or with her husband and George P. Colby, spiritual planes. There all who had successfully reached those heights ing this place for a camp, gave a very were changed from their mortal forms and natures to those of the immortal. This step then insured individual immortality forever; but there was much failure in bringing the required number of humans up to this degree of fitness during which corporeal labor processes which was very grievous to those masters so engaged, hence the long and serious contemplations which resulted thus: To make man in the image of God, to create him a spiritual being sible to give the names of those now from the start and provide him with a upon the grounds: double system, the strictly mortal and upon the grounds: E. W. Bond and wife the spiritual. For this reason all who and Mr. and Mrs. J. D. Palmer, Wil-

the higher records as divine humans. Here is where the error of the fall of Fla.: Miss Meta Paxon, North Collins, man was introduced by unripe worldly N. Y.; Mr. Littlejohn and sister, Mrs. teachers. The divine, conscious life Barnum, Seneca Falls, N. Y.; M. H. principle or immortal ego thus incorporated into the crude earth conditions Buchanan, Lake Helen; Dr. and Mrs. had thus a descent, for the purpose of Joseph Sherman, Willoughby, O.; Geo. learning lessons of value in these mat-Bartholomew and wife, Buffalo, N. Y.; ter realms and acquiring through this Miss Josie Botsford, Little Valley, N. outer garb and mechanism, individual Y.; Mr. and Mrs. Baker, Montpelier, immortal tangibility. These spirit bod- Ind.; Mr. and Mrs. James D. White, ies are formed from the finer sub-Lake George, N. Y.; Mrs. McGarvey, stances drawn in through the outer Toronto, Canada; Mr. and Mrs. G. C. mechanism, even ras the infant is Lower, Detroit, Maine; Mr. and Mrs. S. formed, only the process differs and in A. Littlefield, Belfast, Maine; Leroy S.

time, will be fully explained. But to proceed, each soul born under Richard McDonald, Toronto, Can.; Mrs. this present labor process or plan, is C. C. Bacon, Lake Brady, Ohio; Mr. and provided with an individual charter. Mrs. Wm. Graves, Oberlin, Ohio; Mr. Upon this chart, all marks of degrees and Mrs. Glddings; Mrs. H. J. Van are stamped. The higher marks of the Liew, South Bend, Ind.; Herbert Holloimmortal man are plain and thereto the well, Lake Helen; A. A. Butler and wife, acquired fitness must correspond ere all Bricksville. Ohio: Rachel Bryan, Grass

be claimed by the individual. These charters are also the guarantee of each one's divine birthright and Amora Carrigue, Pawtucket, R. I.; Mrs. therefore heirship to all the wealth of Eliza Philippole, Boston, Mass.; Mrs. the universe. Haring thus faintly Vogt, Newark; N. J.; Mrs. Witters,—, pointed out some of these truths which Mass.; Mr. and Mrs. Walter Cardot, belong to all humanity, and that the Burnham, N. Y.; Mrs. Ellen M. Fisher, fall of man was an error, but was in-Burnham, N. Y.; Mr. and Mrs. Johnson, stead, a descent of the spiritual ego, or Dunkirk, N. Y.; Mrs. Helen Sage, Lily conscious divide life principle, we shall Dale, N. Y.; Mrs. Elizabeth Clark, Elnow state further, What this immortal mira, N. Y.; Mrs. Carrie Van Duzen, man being the subjected to earth's Lity Dale, N. Y.; Mrs. Elizabeth Thomprule while incorporated in mortal form, son, Lily Dale, N. Y.; Mr. and Mrs. A. S. it was foreseen that i the earth condi-tions would wield adhinding influence Weaver, Waltham, Mass.; Mertan tions would wield adhinding influence Weaver, Lake Helen; Mrs. B. Sully, over him, that 48, the mortal man would Buffalo, N. Y.; Mrs. A. E. Brown and hold predominance over the spiritual to Agnes A. Perry, Danbury, Conn.; Eua detrimental degrees the spirit or God-gene S. Strong and wife, West Hat-man being under the necessity of mani-field, Mass.; Mrs. Sarah Law and Mrs. festing through the offer form would be Myra Ring, New Bedford, Mass.; Judge silenced and in many instances kept n J. W. Underhill, A. J. Underhill and prisoner in this form of clay; the outer | Miss C. B. Rackle, Canton, Ohio. man thus becoming 'a) trespassor not Since taking the portion of the list only on his own higher self, but also on that contained Mr. Littlejohn's name, the rights of others would imperil his he has passed away. He came here a chances of improvement as divinely year ago suffering from consumption, purposed, and to be found unworthy of and it seemed for a while that the treathis royal rights when called back from ments he received and the climate his corporeal sojourn to his immortal would effect a cure. He remained all home. Therefore it was then and there summer and made a brave fight for life, deemed good to provide a remedy. A but was conquered. Mary Stewart was redemptive clause was incorporated in his faithful nurse during the summer his creative plan. It was no after months, but for some time past a sister thought, it is legal and its methods of Mrs. Barnum, has been with him. He operation are grand, but very different | was buried here and his sister returned rom that recorded in said Bible and to her home in the east. aught as truth; but we cannot state this plan at this time, being admonished to return to the first question and brief-ly state that whereas all such creative processes have their marked corpored and writer. Very interesting. Price peginnings, so also have they their end- 55 cents. For sale at this office. ngs, when all that in such plan comprenended as to crude substance, etc. has vidual Problems and Possibilities." By een duly incorporated and transformed Wm. George Jordan. Another valuable

Concerning Truthe and Error of Specific by no means has any reference whatsoever to the end of the world. Nay; each time before such a process reaches its legal corporeal limits and labor parts, other masters begin new pro-cesses in the same way and all these works go on in their eternal succes-These changes do not interfere with the order of procedure of all these universal operations. There are millions, yea, trillions of worlds, or as they are termed, world systems, out in eter-nal space, all connected yet separate in so far that these masters governing each of these separate processes have by supreme decree, the rights granted them to remain the active supervisors

> Hence the many Lords, but only one lod over all. It is a truth that all which is created or evolved from the world-stuff that is contained in the subcosmic reservoirs and is supplemented by induction from pure spiritual and refined substances from the ocean of life above, endures forever. All these worlds and their systems of co-ordinated spheres and solar machinery, all that is outwrought thus, man included, endures forever in states of constantly increasing refinement and spirituality and correspondngly enlarged possessions and happi This is truth.

over their respective dominions forever.

The plan of redemption will be given later." So saying, they disappeared as they had come.

MRS. M. KLEIN. Van Wert. Ohio.

LAKE HELEN NEWS.

The Sunny, Southern Cassadaga Camp.

Husband and I. accompanied by that staunch Spiritualist, Mrs. B. Sully, left the Empire State, December 1, for this sunny clime, but not in time to avoid a blizzard and the enjoyment of a sleighride. Arrived at Lake Helen. December 5, and found a contrast indeed.

There are either just completed or in process of construction seven new cottages that have not yet been occupied. The Apartment House is pretty well filled, but there will be vacancies as soon as Messrs. Littlefield and Lower, of Maine, move into their cottages which they hope to complete soon.

Brigham Hall is still vacant, there are rooms in the hotel besides some that can still be obtained in cottages. The weather is beautiful. The orange crop fine. I can think of no more beautiful sight than the beautiful peach orchards and orange groves the traveler sees as he nears the Lake Helen station. The peach trees just beginning to bloom and the orange trees laden with beautiful fruit. Oranges range all the way from 5 cents to 20 cents per dozen. The 5-cent ones are small and are called the ruby orange;

and 60 cents per dozen.

Mrs. Ellen Fisher, of Burnham, has
the dining-hall again this year, accompanied by Mr. and Mrs. Johnson, of Dunkirk, N. Y., and Mr and Mrs. Carour image, after our likeness. This was dot, of Burnham, N. Y. Mrs. Helen Sage again has charge of the hotel and has it all ready for occupancy, a few of the rooms being already taken. ral science. Man was not provided with would be well for those proposing to the divine nature and spiritual attri-

Although we fully believe the thought was required to attain to this higher is among the people to build winter state by diligent mental action and homes here, and have a place to come goodly hadily service rendered to his to if they desire to come every winter; if not they can rent their places and Those rules are yet in operation, but thus get a good interest upon money in-

This is fully six weeks before the worked under spirit direction in selectinteresting history of it, which with dates added that Mr. Colby can give, would be a very valuable addition to the History of Spiritualism that Brother Lyman C. Howe is writing under the appointment of the N. S. A. The last Sunday, Mrs. Carrie Van Duzen, of Lily Dale, N. Y., was the

speaker. I will not go into detail in this letter about camp life, but try as far as pos-

are born under this plan are marked in loughby, Ohio; Mr. and Mrs. Ed Spencer and son Herbert, of Lake Helen Libby, Belfast, Maine; Mr. and that is guaranteed by said charter can Creek, Ind.; H. S. Twing and wife, Westfield, N. Y.; Horace Kellogg and Mass.; Mertan

CARRIE E.S. TWING.

"The Majesty of Calmness, or Indito the required fitness for use on higher little work. Price 30 cents. For sale at than corporeal planes. But this ending this office.

~

A BREEZY LETTER.

In Which Writer Sets in Motion the Mental Atmosphere.

To the Editor: -It has become an unwritten law with me that whenever I ranew my subscription it must be accompanied by my annual "spiel." In fact, it is my only safeguard against bursting, for even now I am almost "too full for utterance."

I wish to say that the strenuosity of your paper is creating a TREMEN-DOUS FLURRY in our ranks, while the fair and impartial stand of its editor commends itself to every lover of fair play. I believe in AGITATION. I detest STAGNATION, and hope the good work will continue until every fraud and error is banished from our ranks. Why should we fear debate?

The truth is what we are looking for. and truth never suffers from having the light turned on, while, if the methods we employ in building up our philosophy are so tremendously evil as to destroy both body and soul, why, we want to know it before untold thousands more of us are annihilated, and while there is yet a ghost of a chance to seek a "better way." But as regards this dire calamity, I am still a skeptical Missourian (from Vermont), and insist

on being "shown."
But while I think that many of the asertions made in The Great Psychological Crime are exaggerations, still I be ieve the author 18 HONEST in his convictions.

My own experience with trance mediums has convinced me that hypnotic control by spirits is not necessarily de grading nor destructive to individuality, and NEVER deterimental to the health when proper care is observed. I could cite several living examples, where after years spent in bringing together again in loving communion those sep arated by death, the ideals and aspira tions have become higher and nobler The will-power has remained intact, and the health been improved. I have also seen mediums who had far better have LEFT MEDIUMSHIP ALONE, but I blame THEM and not the spirts for whatever has been the consequence. Let them first make sure that they love their neighbor as themselves; see to it that they are not slaves to any debasing habit or appetite; observe fixed hours while sitting for development, and ask for the protection of wise and good spirits at all such times, and I will guarantee that the results will be far from demoralizing. But there is the rub. Too many investigate for mere amusement, with no desire for the betterment of themselves or others, and by neglecting to observe the above require ments and through the invariable rule of "like attracting like," they become

said, "the last state of that man is worse than the first." There may be other things to be taken into consideration—I cannot say.

If some competent Spiritualist would write a book of instructions for investigators, pointing out the dangers that mediums are surrounded by and how to avoid them, he would, I believe, confer a great blessing upon the cause, and ve would have less cause to blush for

surounded by IGNORANT AND VIC-

IOUS SPIRITS, and, as one has aptly

the conduct of some mediums and the results of their mediumship. The replies of Mrs. Richmond, Mrs. Longley, etc., were very able refuta-tions, but I do not think that so much stress should be laid on the fact that the author of The Great Psychological Crime saw fit to withhold his name. could not help smiling at the way Mrs. Richmond exposed herself to the fire of the enemy by criticising the author for so doing, and at the manner in which Mrs. Huntley came back at her (or her guides) for doing likewise. But cannot blame Mrs. R. for being some what indignant at the author, for his charges against mediums included so large a per cent as to become almost personal. I am eagerly awaiting Mrs. Richmond's rejoinder, also the "retort courteous" of Mr. Howe to Mrs. Huntley's latest very able production.

Well, the most I can do is to say, "SICK 'EM!" to both parties, and trust that the right will prevail eventually. I enjoy the tilts between Dr. Swer ingen and Prof. Jamieson hugely. The doctor gets him in some pretty tight corners, but he always seems able to squirm out by hook or crook. Oh! but he is exasperating; and yet I like him first rate, because he always keeps such a grip on his temper, and takes all that is handed to him with, smiling good nature. I hope after he has tantalized us to his heart's content he will come over and join us, and debate from the right side of the question. I have often thought that a man who could hold his own in a debate against such odds as he

has would be a tower of strength if lined up on our side. I am glad to learn that Moses Hull is recovering his health. We need him in his line of work. While not a Bible Spiritualist myself I think that better results can be obtained among the church through the efforts of Mr. Hull with his Bible than could possibly be had by other means. We need his kind and we need Mrs. Watson's kind also, and I say success to Moses and his In-

stitute. Spiritualism is holding its own here, if not making headway. I think the clergy are becoming more tolerant, for they have not abused us for a long time. Mrs. Isa Kaynor is delivering some sledge-hammer blows for the cause at Grand Junction, and arousing things generally. We hope she will make Glenwood a visit after she gets the peo-

ple thoroughly stirred up there. By the transition of Roy Messick, which occurred here a few weeks ago, the community has lost a most promising and estimable young man and a true Spiritualist. The services, which were conducted by Mrs. L. Agnese Moulton of Leadville, were largely attended, and the favorable comments on her eloquent discourse have not subsided yet. It was the second Spirtualist funeral in Glenwood's history. We intend to make them hear our side of the story if make them come to be and make them come to be a funerals to do it. But this letter is soft ting too prolix, so, wishing you mary more years of life and strength to battle with error, frauds and hypogrisy, I will crawl back in my den for nother year. Fraternally,

CHAS. E. HUBBARD.

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life; and these factors, whother, constructive or destructive, kerve ONE PURPOSE, that of THE EVOLUTION

AND ADVANCEMENT OF THE INDI-VIDUAL LIFE, Apply this, to the last

quotation. The infant represents a growing individuality. For a limited

time this growth presents the phenom-

enon of physical construction upon a spiritual pattern, advancing day by day

in visible proportions, and the individu-

nounced with each advancing year until

the body reaches a climax, beyond

which it cannot go. The individual life that has animated and directed its

movements has not attained its ulti-

mate destiny. It must go on or die: The

body cannot go on, and hence it must

either die and get out of the way or

is that these destructive processes, so

struction of individual life here and

ality is more and more marked and pro-

ECHOES OF THE SYMPOSIUM

LYMAN C. HOWE.

MRS. FLORENCE HUNTLEY.

The Great Psychological Crime

A Comparison of Views and the Reasons Therefor.

Lyman C. Howe, the veteran Spiritualist Lecturer and Medium, a man well and favorably known as one of the foremost thinkers and writers in our ranks, will Champion the Cause of Truth as reflected in Spiritualism, while Mrs Florence Huntley, the wellknown Author and Journalist, will defend all the statements in The Great Psychological Crime, which Mr. Howe will dare to assail, making a series of articles instructive, suggestive and inspiring, and which every Spiritualist should most carefully read.

LYMAN C. HOWE REPLIES TO MRS. FLORENCE HUNTLEY.

before me. I, too, have been delayed, can be restored to its normal state. If by a funeral call, but not like you, of this is all subjective, it is badly mixed any direct physical relationship. You with observable objective manifests. apologize for hasty composition; but I tions. should judge by your letter that haste In your reference to my experience, had added force to your genius You in which DESIRE was the center of at express your "Inability to make the con- tack, you seem to me to concede all I nection between" my "letters and the have claimed of the controlling influsubject matter of the book clear" in ence of antecedent causes. I quote; your own mind. But you admit that "If, as you say, will is dependent on individual sovereignty and independent DESIRE, and your CONTROLS partree moral agency, is a vital part of the alyze your DESIRE, do they not there author's theory, and that the evils of by paralyze that upon which your will hypnotism and mediumship center

relevant to the issues in the book? in the sense the author does, and thus end attained is the same. that I am guilty of unfair treatment. If How many, or how remote, the ante-he means independent of direct hyp-cedents to DESIRE were manipulated word, then my reasoning may not apply.

TROL. Here it is: "Man in his normal physical

mental state of being possesses the to act independently. This means that he is able to act uninfluenced and unaided by his fellow men." To use your own words for accuracy, I quote from letter No. 2:

Throughout the entire book he uses the word independent in the same The independent will or volition to which he refers is that which is FREE FROM THE HYPNOTIC CON. into thate subject of independence."

A child may be so changed in mental in a spirit of kindness and good intenhabitudes as to alter the brain develoption, be so fatally poison to the subject ment by the contents of social view. ment by the contagion of social life. All the moral sensibilities may be, control for the good of the child?

In the hypothetical shoe trade your individuality, as any direct hypnotic reason upon which will depended? processes. Now, our author teaches modes of action in the individual life, Cosmos, yet covers the most significant. analyze, and which you call irrelevant, and out of the sphere of the author's

of the individual prerogative of self-direction and self-assertion, it would seem mainspring CONTROLS every moveto me that the PROCESSES is of less ment of every wheel and the hands on consequence than the RESULT. If the the dial. same result (the control, or prevention, of independent self-direction) be at tained by the involuntary action of human environment, why is that to be regarded normal and harmless, while conso wicked? You claim that it is only when one will CONTROLS another's will that the process is hypnotic. But it seems to me that such control is taking place in nearly all social, intelctual and business relations, in varydegrees. If poison is the same in all stages of manifestation, and the homeopathic dose that CURES is just as deadly as the allopathic dose that KILLS, it seems to me that it is of some importance to the patient to know when it is homeopathic, and therefore harmless and remedial, and when it is allopathic and deadly. You assure us that the hypnotic pro-

definition of "independent."

large per cent of the mediumship, valis no such thing as personal responsitionsly classified by the author, gives no sign or evidence of any "CONTROL" my analyses to their logical results, it of the will, voluntary powers and sensory organism" of the medium by the unqualified statement as to the way I will of another. Is this because the poison" has not taken any harmful

control of the human will is so much human life as in rocks and trees, is the more dangerous and diabolical than any only one that insures absolute individother control, nor does it seem to my ual responsibility, I do not see how any mind a demonstrated fact that hypnotic one can be so stupid as to misunder control is entirely a subjective process. stand my words. In most cases it is induced by the cooperation of objective agencies, such as attitude, physical contact, voice, di- lives the very basis of all morality." all by a suggestion, a few passes of the ceed in doing" all your imagination picne finger gives evidence of any abnor- ticipate the penalty of the law. If they

My Dear Madame: - Your third letter | mal condition. And in ten seconds it

It seems to me that is good logic, and My reasoning has been intended to so, when any other causes act upon our that "independent free moral lives to induce changes in our mental agency" does not exist. Is not that processes which influence our impulses our reasonings and motives, and cul But you say I do not use the words minute in CONTROL of the will, the

notic CONTROL, within the meaning of by my CONTROL for the purpose of his definition, and ONLY this through paralyzing that on which the will de out the book, wherever he uses the pends, does not appear; nor is it seemingly important, except as you count so But I find on page 321 of the book a much on PROCESSES; and the process definition which seems to me to include back of the effects on DESIRE may be MUCH MORE than hypnotic CON- I'.e same. It would seem that it was ae "POISON" all through every phase A antecedent causation, as really as

> It seems to me that the individual life s acted upon and CONTROLLED by a variety of influences besides the WILL of a hypnotist: and if it is the ONE central evil charged against medium ship (that it robs the medium of independent free individuality) loses its

when it began to show its effects upon

Good parents CONTROL THE WILLS TROL OF ANOTHER INTELLIGENT of their children to secure wholesome obedience for the good of the child. into that subject of independence.

In our viewin by his fellow men to a of the Bible, the bobsorb the "independence onlings, as well as by the positive, quiet, assertion of the WILL enforced by a second duty to the subject, by con-This is done in a variety of ways, ob entering these de of eaind without any assertion of the WILL enforced by a sense of duty to the subject, by congression of the will entering the sense of duty to the subject, by congression of the subject, by congression of the child.

The positive duty is entering the positive and the receptive sense of duty to the subject, by congression of the child.

The positive duty is congression of the will entering the positive and the receptive faith of the child.

Why should a positive will, exercised

Why should a positive will, exercised obstacles. any more than the exercise of parental

and often are, benumbed—semi-parallyzed—by the influence of HUMAN EN. WILL obeyed your hypnotized reason, VIRONMENT, without the exercise of followed by a voluntary purchase of any HYPNOTIC CONTROL, or any direct individual will. It seems to me as real and as arbitrary, when carried to its ultimate, in CONTROLLING the If my DESIRE was made the ante-

that "independent," as he uses the cedent in the process of reaching my word, includes all of this. It includes WILL, why not YOUR REASON, acted all the "influences" that affect the upon by a strong WILL, accompanied psychometric sensitive, the IMITATIVE by hypnotic suggestions, the means by tendency which often masters the which your choice was changed and efforts of will, and the CONTROLLING your WILL CONTROLLED?

If the individual choice is handi-POWER of positive thoughts when they impinge upon a receptive brain, and capped by circumstances and decided polar affinity, as completely by extraneous influences, surely it canchange the conditions, qualities and not be free and independent; and if modes of action in the individual life, these circumstances and influences are as if directed by a hypnotic will, with largely of the human nature that imintent to CONTROL. This field of inpinges upon us at every turn, then the fluences is almost limitless, and though not including all of the causes in the tion of independence ("uninfluenced") case comes within the author's defini-The minute hand on the dial of a

portion of what I have been trying to watch does not move independently Back of the dial, out of sight, are wheels and cylinders moving at different rates and in opposite directions, impelled by If, as you claim, the great crime con-sists in the subversion or usurpation spring; but every effect is true to its cause, and the secret power in the

Your reasoning faculties may not seem to you as mechanical as a watch; but I am satisfied that they are in all respects as dependent upon antecedent and circumstantial causes, and the flat trol by a direct process of the WILL is of organic relations of body, brain and temperament, as are the hands upon the dial of the watch. This is no disparagement of your individuality, but a substantial support to its enduring in tegrity. If it could ignore and defy them all, and swoop out and up above all dependencies, and "GO IT ALONE," it would be a very uncertain and un stable institution. But I think it very doubtful if you could ever reason at all untouched and uninfluenced by any and all environment.

The most surprising expression in your last letter is that "the whole tenor and effect of "my" letter seems to "you" "to be to fix in the minds of cess is in all cases CONTROL, yet a our readers the impression that there seems to me they ought to accept my regard them; and since I have assured them and you that, as I understand it, my view of the definite and unvarying It is not clear to my mind that the relation of cause and effect, as well in

You further say that if I "succeed in doing this," I wil have wiped from their rection of the attention, and the effects By this I take it you mean that the inalso partake of both objective and sub- centive to moral conduct is entirely in jective phenomena. A single finger may the anticipation of rewards and punishbe subdued and become cold, and ap- ments. Do I correctly interpret your pear as if dead, so that a pin may be thought? It does not appear to me that thrust through it without inflicting pain, even if I should unintentionally "sucoperator's hand, in loss time than I use tures, that morality would suffer from in writing this sentence, and this, too, it; for, judging others by myself, it does while the subject is to all appearances not appear to me that people are moral precedly normal, and nothing but the because they fear the judgment or an-

are, their morality has not much permanent value. There are many who hold similar, if not identical views, whose morality does not suffer from their faith, and whose lives will compare favorably with the most pro-nounced votaries of the doctrine of "in-

dependent free moral agency."
If the author invariably means "independent of hypnotic control" wherever he refers to "free and independent" action, there is no issue between us on that point, but, as I have shown, his own definition does not hold to such

limitation.
You think that my reference to ultinate results is foreign to anything the author contemplates in the book. On

"The ULTIMATE destiny of individual intelligence, under and in accordance with Nature's destructive principle is, so far as science knows, spiritual death. The second death. Total individual extinction, and a resolution of the individual entity back into nature's elements from which it came. AND THIS IS THE WAY OF DEATH

To an uncultivated medium this reads very much as if the author WAS conemplating ULTIMATES. True, leaves the reader to infer that possibly here may be something beyond all of this that science does not know; but as he is dealing with what he holds science does know, and it knows that the indi-vidual goes down into "utter extinction," and a "resolution of the individ-ual entity back into Nature's elements, from which it came," there does not appear to be much of a show for that IN-DIVIDUAL in the resurrection. If science has traced him into utter extinction, and leaves him there, what reason is there for assuming even a possibility that the same individual will ever reappear? If he has gone down and out in total annihilation of the individual entity, I would not give half an ounce of limberger cheese for all the chances of that individual life henceforth and forever. Surely my use of the word ultimate

did not contemplate anything beyond that. Hence it seems to me the author does consider ultimates in the same sense that I do, and carries them even further than anything I have contemplated. In regard to the "destructive principle of nature in individual life," you charge me with denying that there is any destruction at all! You repre sent it that I regard ALL processe CONSTRUCTIVE, and you present sev eral fine illustrations of your thought to show the results of destruction. Did I not recognize destruction and death and is, that ALL OF THESE TEM. PORARY MANIFESTATIONS ARE ESSENTIAL FACTORS IN THE EVO LUTION OF INDIVIDUAL LIFE.

ure seem to be the agents of individual evolution. If Nature can be supposed to think and plan, it would seem that through all the ages of organic expres sion she has been aiming at the indi vidualization of man. Life and death, construction and destruction, have cooperated to maintain the progressive manifestation of individualism. To this. it seems, all outward changes contrib Whatever gets in the way of the evolution of individual life, must die or be destroyed, that the one supreme pur pose may be fulfilled. If you object to the recognition of purpose or plan in Nature, the TENDENCY is the same All of the processes of progress in the order of Nature seem to center in individualization, and they do not stop with the maturity of outward forms.

When a structure has fulfilled its lighest possibility, it decays and disinegrates as a physical form, and in the ight of Spiritual revelation it looks as f such decay IS NOT INDIVIDUAL DE-STRUCTION, but a process for removing obstructions that the individual life capable of extinguishing the individual may continue to advance in spite of all entity, is conclusive.

Every illustration you offer to the destructive principle in individual | SPIRITUALISM. life, it seems to me, confirms my position. For instance: "There is some thing in Nature which causes an acornto sprout and the tree to develop and grow to its seeming maturity. This the author calls the constructive principle of Nature in individual life. What do of individuality, which employs this process of construction to serve its

There is something in Nature which causes the same tree in due course of time to decay, die, disintegrate and disappear as an individual entity. The author names this "The Destructive principle of Nature in individual life. What do you call it?" Answer: I call it anther manifestation of evolution, in which destruction of the devitalized form of the visible tree is indispensable to the continued advancement of Spiritual life beyond the limts set to the visble oak. It is the same principle of individual unfoldment which caused the acorn to sprout and the tree to grow, demands that the exhausted body of wood which can advance no further in that specific line of uses, shall get out of the way and allow the spiritual evolution of individual life to go on its way rejoicing, unobstructed by the dead body that once seemed so full of life. The author even claims that the spiritual tree lives right on as if nothing had happened to the mighty oak, that such tree is distinctly visible to his normal eyes. True, he tells us that the spiritual tree also disappears after a time, but it does not appear to have suffered by the destruction of the visible body, and we may fairly infer that when the spiritual tree also dies it s to serve the same purpose of individual evolution.

When the old body died the oak was no longer visible to common eyes. But the author claims to be able to see the spiritual tree. When this same tree advances another degree in individual evolution, it becomes invisible to him, but that is no proof against the continuetion of the spiritual tree. Again you say:

"You watch the infant man develop, grow and mature into a splendid physical organic entity, and you agree with the author that the process involved is constructive. You see the same strong mature man stricken with disease. He begins to waste away. Here is something else. It is a process of some kind working havoc in his organ-You call it CONSTRUCTIVE. The author who stands by and watches the same processes calls it DESTRUC-You contine to watch this undo ing and disintegrating process until it ends in what we term physical death.

And still you name it 'Constructive.' and the author calls it 'destructive.' And still the question-Which is cor-

rect?" If you will read my last letter again you will find that I nowhere claim that all the processes of Nature in individual life are constructive, or that there is no destruction. My words are that "the evidence is overwhelming that man is a result of progressive processes in which life and death have been perpetual contributors, each essential to the one aim, each dependent upon the other, and all the processes attending individual evolution-including the human will and its uses-have been, and are, in their ultimate bearings, CONSTRUCTIVE FAC-TORS IN INDIVIDUAL LIFE. This has no reference to the ultimate

possibilities of the individual soul or self; but simply the ultimate bearings the Romish Church Exhibits of these temporal factors that contrib-ute to the evolution of the individual

Its Poisonous Fangs.

Quigley Tells Hope of Church—Arch-children as they choose. We are strug-bishop Says Roman Catholics Discov. gling between the principles of the ered and May Yet Claim the New World Once More-Attacks School Laws-Calls Normal Rule Tyranny and Asserts That the State Encroaches on Rights of His Creed.

"The new world was discovered by Catholics and the cross planted in the name of the church. We cannot get it out of our heads that Catholics will yet claim the new world again." This hope was voiced by Archbishop James E. Quigley in an address before the Roman Catholic Woman's League in

rule requiring candidates for public

to the state. While the state was Chris

tion the child was educated by the

and the parent are prior to the state;

the clfurch stands above nations, above

the rights of the church to-day.

state has no rights to make

to the schools without religion.

"The church has always made it obli

and the interpreter. The schools of the

undertook to form schools under the

Liberalism Against Christianity.

body and soul, and he cites two cases of

splendid physical and intellectual man-

ood and womanhood totally destroyed

and "reduced to a maundering mental

wreck more pitiful than language can

describe." These are given as speci-mens of the natural and inevitable in-

fluence of mediumship! Admitting these fluence of mediumship! Admitting these

what do they prove? Nothing, it seems

to me, except that human nature de-

freaks in a vast variety of ways and

They do not even prove that this strange decline was due to mediumship

But if due to the mediumistic processes

it does not prove that such is the law

and tendency of all mediumship, nor

any considerable part of its operations.

In the 50 years that I have been asso-

ciated with mediums in a large variety

of phases and under many varying con

ditions, I have NEVER MET WITH

But I have seen hundreds developed

and watched their career through 20.

30 and 40 years of continuous, almost

dally exercise of mediumship without

the least sign of mental or moral de-

cline, or any harmful results to bodily

health. Surely this could not be if the

invariable tendency of mediumship

were destructive to health and para-

this letter I wish once more to empha-

size my positon on the subject of moral

MAN SOUL and this not because man

PENDENT. Cordially and kindly,

WHO ARE THE DEAD?

Who are the dead? Not those of earth,

Who leave the form of transient worth,

They are not dead.

The spirit lives to make progress

In larger spheres of usefulness,

To help mankind to happiness

By doing good.

The spirit world around us lies-

Find in thyself God's paradise-

Can find no goodness in mankind,

They do not see.

Parasites on humanity, The vile vampires of industry—

A transient blight.

They are the men whose God is gold,

Who steal the blood of young and old,

Who are the dead? 'Tis those we meet

Whose germ of love does not unfold-

They are the dead.

Within whose heart there is no beat

Responsive to the pure and sweet

While in the form.

They are the souls in slumber fast,

Who live in scenes long ages past,

To be reformed.

They are the souls who don't aspire-

Nor seek to know of realms higher-

"The Molecular Hypothesis of Na-ure." By Prof. Wm. M. Lockwood.

Prof. Lockwood is recognized as one of

HENRY M. EDMISTON.

They find on earth all they desire,

· They are the dead.

In fossil state of ancient cast

Who are the dead? 'Tis those wh

To human wrongs are always blind;

They're driftwood on life's pulsing ses

It is within.

Invisible to human eyes,

To enter into higher birth-

LYMAN C. HOWE.

yours for more light,

from a wide range of causes.

ONE SUCH CASE.

elops exceptional and extraordinary

"Our constitution recognizes

state and church conflict."

be a perpetual prison to the spirit, OB-STRUCTING all its efforts to evolve the Masonic Temple yesterday.

The archbishop declared that the seand advance toward individual perfeccurity of the national constitution intion. 'The processes, therefore, which creases proportionately with the in-crease in the number of Roman Catho-Nature ordains to emancipate the individual life, and give it opportunity, is DESTRUCTION OF THE OBSTRUC ics. He urged the establishment of a subsidiary system of the public schools TION, BUT NOT THE DESTRUCTION for the benefit of the Roman Catholics OF THE INDIVIDUAL LIFE. This system "for the benefit of the min It is to conserve and protect the in-dividual spirit from all its obstructing said the speaker, should be paid for by the state but controlled by the church. Finally, he characterized the enemies that all destructive processes seem to be ordained. The proof of this

school teachers to have normal school far as observed from the objective side raining to be nothing more or less than at least, DO NOT DESTROY THE SPIRITUAL MAN. They simply elim-"tyranny" and "oppression." Liberalism the Supreme Error. inate such conditions in his environment as are incompatible with his indi-"The supreme and fundamental eror of the age is liberalism," urged the vidual needs in the processes of evolu-tion. If suicide of the body killed the archbishop. "Liberalism delegates to the state all rights and this is when the spirit, there would be evidence of de-

hereafter; but we know it does not; The education of the child, he added, and so far as I am aware it has no destructive effect upon the soul. There are many obstructions and arrested de-The principle that rules all modern velopments in this world, both in men, governments," he said, "is that the animals and vegetables; but so far as child belongs to the state, not to God nor to the parent. The church holds known to the science of this life, there is nothing that can permanently obthat first the child belongs struct or arrest the evolution of the inchurch, next to the parents, and third dividual human soul. Hence it seems to

individuals.

DESTROYS ITS ENEMIES, and that conserves and protects the individual. You agree that "IF IT SHOULD TURN OUT that there is no such thing as a destructive principle, WITHIN THE AUTHOR'S USE OF THE TERM, then as a natural consequence, there could be no such crime as he has alleged," and you add: "Up to the present time, however, i do not understand that it has so 'turned out.'" "The author's use of the term" seems to apply the destructive principle to the DE-

me amply proven that there is NO DE-

STRUCTIVE PRINCIPLE IN INDIVID-

UAL LIFE EXCEPT THAT WHICH

STRUCTION OF THE INDIVIDUAL LIFE. Do you not so understand it?
If I am correct in this, then it seems to me, with the evidence I have cited. and the principles of Nature as indicated in her process of evolution, and her conservation of individual if under the most trying circumstances, that IT HAS "SO TURNED OUT."

And, therefore, in spite of all .ob tacles, and all destructive processes the individual life of man CANNOT BE DESTROYED.

This conclusion is reached by the logic of such facts as are accessible to me. If the author is in possession of knowledge that is out of my reach, and without the pale of physical science, he has an advantage over all who are not so fortunate; but until I know; some thing of his means of knowing, and his methods of demonstration, I must build upon what I do know, and by this method it seems to me that the evidence against the existence of a DESTRUC

A word more of the attitude of MRS.

RICHMOND AND THE BASIS OF at all, but simply coincident with it.

RICHMOND AND THE BASIS OF

I confess to some surprise that you hould take so limited a view of Spiritualism.

Who of the representative Spiritual ists ever claimed that the truth or falsehood of Spiritualism depended upon inspirational or trance lectures, and the you call it?" Ans.: I call it evolution authority of names given through these public utterances? If every sentence ever uttered by Mrs. Richmond and all other public speakers were proven utterly unreliable, or false, it disturb the "basis for Spiritualism to rest upon." But I do not see how you can question that one point made by Mrs. Richmond, that so far as the value of data depends upon the testimony of one man, it cannot be regarded trustworthy by those having no knowledge of the witness. No court would accept such testimony. This is not a reflection against the author, but a statement of a simple fact recognized in all the business world. But the author's identty is not essential in the study of his reasonings supported by such facts and evidence as are accessible to the reader. Mrs. Richmond's lectures are NOT THE BASIS FOR SPIRITUALISM TO REST UPON.

They are supplementary factors in ounding out the superstructure, and, in their place, are valuable as well as or namental. Once more I quote from

your letter: "It just occurs to me that if in reality you are unable to see any fundamental difference between sicknes and health between life and death, between truth and falsehood, between construction and destruction, in the sense the author has used these words, then there is truly nothing for us to discuss.

I do not think I have written anything that justifies this travesty upon com-mon sense. I can see a decided difference between oxygen and nitrogen, al most as definite as that between construction and destruction, but both are essential in the construction of the air we breathe. There is a "fundamental of benevolence and destructiveness, and they often act in direct conflict; both are indispensable parts of one organism. In a great machine shop there are many wheels and cylinders at different rates of motion, and in opposite directions, all propelled by one agent, steam in the engine, and ALL contributing to one purpose, the manufacture of implements, for the use

man. There are constructions and destructions constantly going on in, Nature's process of evolution and in our own bodies, and but for the destruction, con struction would soon cease, because both are essential factors in the evolution of individual life. But so far as has yet appeared THERE IS NO DESTRUCTION OF THE INDIVIDUAL LIFE that has been counless ages advancing through all the obstructive and destructive agencies of the primeval world, defying all the evil passions and devolutionary attractions that have shadowed its progressive pathway, and crowns the pinnacle of all achievements in the personification of intelligence and spiritual life. The evidence that ME-DIUMSHIP IS NOT INIMICAL TO THE INDIVIDUAL LIFE AND INTEL LIGENCE is abundant in the history of modern Spiritualism. The author of the book admits that there are some rare exceptions to the destructive effects of mediumship of certain types; but insists that it is always, in all of its sale at this office. Price, 25 cents,

tem of schools. of the modern constitutions.

"Protestants and non-Catholics," the archbishop continued, "are undertaking, through the present public school system, to prevent the Catholic children from becoming firmly cemented to their church and to keep the Catholic church from getting a stronger foothold. The purpose of the non-Catholics is to prevent the growth of the church. will scruple at no violation of justice to

Declares School Rule Tyranny.

date for teacher must attend the nor-mal school for a time the board of education has taken action against which we must always protest. If the board can make attendance at the normal school requisite for employment in the schools, there is nothing to hinder the state or the national government from making a rule in the future making a public school education necessary for public service. The rule which prevents candidates from entering the schools should rest with the church and not without normal school raining is with the state. need of a normal school There is no reason why a boal t of examiners cannot be appointed to examine into the fitness of all candidates to be come teachers without regard to the

"All teaching of history by non-Cath-olics is anti-Catholic. It is tyranny that church, but since the state has ceased the state and the Chicago board of eduto be Christian it has assumed the right cation should compel Catholics to reto educate the child. The rights of God ceive such teachings."

Should Provide Schools for "The state," he urged, "must provide schools for the minority as well as for the majority. The state should divide gatory upon parents to educate their the public schol system and maintain a children. . The state encroaches upon separate system for the minority-sep-The arate in the sense of religious teaching. The two systems could be under one against the laws of God. In the matter control, but in the Catholic division of education the church is the defender Catholic principles should be taught This world give the minority an equal colonies were practically parochial schools; then the state stepped in and be just and equitable, but not satisfactory t the Protestants. state system. The development of the

"The cry all over is for non-a ctarian education. The Catholic schools are recognized by the state, but they are not supported by the state because nonthe Catholics believe that it would be danrights of the parents to educate their gerous for the state to support them."

French revolution, liberalism on the one side and Christianity on the other. God is ignored completely in the state sys-

The archbishop declared that the United States constitution held that all men are equal, which he said was a principle received from the French revolution; that it stood for individualism. He asserted that to-day the state is en-croaching on the rights of the church, and that God is not recognized in any

gain their ends.

"In adopting the rule that a candi-

source of their preparation.

Know Thyself.

How much it behooves Spiritualists exemplify their teachings by living harmony with themselves and the God of Nature, whose body nature is, and God the soul;" becoming more ac quainted with their own soul being and make the bodily expression subservient No soul can become a perfect master

without first proving itself a good serv nt-not to mortal but to the spirit in its fullness of truth and love—than can we become perfect in mortal expression and master of our own condition It is no easy lesson to become a true, whole-souled Spiritualist; the pathway

is rough and full of stumbling blocks soulful expressions given rough the physical expression of its being. A Spiritist may become a Spiritualist

as a Spiritualist is one who has the knowledge of the soul. Are we Spiritualists or Spiritists? "By their fruits shall ye know them." De we seek our own soul development

and growth in its true self, or are we content to accept what we may of anther's effort ... We, as souls, have each our own sal ration to work out, and sooner or later the desire will come to know ourselves

Never was truer saying, "Man, know thyself."
"The greatest study of mankind is lyzing to the intellect. In my next I man," his own soul possibilities which think I will present some statistics are inconceivable; one possibility

bearing on this point. Before closing reached, there are always others just beyond. Learn of the soul; it is the truest and visest teacher, leading out into the limaccountability. Without qualification ar reserve I believe in the ABSOLUTE RESPONSIBILITY OF EVERY HUitless with all its fullness and, expres sions complete, recognizing the God of love, the power of truth and justice in all its purport, thereby gaining freedom is free and independent, but because he is NOT FREE AND IS ALWAYS DE.

True, soulful aspirations give the power to seek, and in seeking find, that which is necessary for our growth. LOUISE E. ZIMMERMAN.

Never Neglect Constinution. It means too much misery and piling ip of disease for all parts of the body Death often starts with constipation The clogging of the bowels forces pois ons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and igor. It assists the bowels to move hemselves naturally and healthfully vithout medicine. One small dose day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 166 Seneca Building, Buffalo, N. Y.

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A Scattle Spiritualist medium, named

Knoust, he's been holding some amaxng scances in South Suchomish and as

a result the good people of that neigh-

ornood are doing some hard thinking.

Tuesday ovenling, at the home of H. 9. Hansen, a number of people, old and

young, formed a circle, and with the

medium securely: locked in his cabinet,

lad sceing a little sister who died in in-

ized, and played on the plane. Frank

Explain it as one may, there is no

question that those present, young and

old, believe they saw these things, and

convinced that Spiritualism is real, or

could not stand the strain—the figures

"I have believed in Spiritualism for

now married, but then a little girl, was

though she could not write even in Eng-

formed and stood out very distinct.

OF APPRECIATION

To the Editor:-My time will be out Dec. 26, To the Editor:—My time will be out Dec. 26, have become fully aware that I am for The. Progressive Thinker, which has taught me more of kindness, humanity, love, respect, patience and foreign patients and foreign patients. It is a present a tries of mediums. It is a present a tries of mediums. patience and forgiveness, both for man and beast of mediums. It is a pleasure, therefore, to meet with a medium whom I than all I ever knew, and I am now 64. I have can fully endorse; and such an one is than all I ever knew, and I am now 64. I have also found that religion is like politics; if we wish to know the tricks of our own party we must read the other side, The remainder of my days will be spent in helping you to spread the gospel of liberty and love. Enclosed find \$1.25, for renewal and Dr. 'Peebles' Seers of the Ages. Eagle Grove, Minn. J. R. BREES.

The impudence of it!

Archbishop Quigley, in an address be

fore the Roman Catholic Woman's

own words. Now, however, grown con-

its attentions to the death of the pope

and election of another, they have given

clear expression to their concealed pur

The archbishop, of course, spoke un

der instructions. Every archbishop,

bishop and priest is yelping in chorus.

It is decided that the time has come to

make a strike to wrest the public

"The new world was discovered by

Catholics and the cross was planted in

the name of the church. We cannot get

There is the boast of a great general

in the Catholic army! The Catholics

own America by right, and Protestants

and Liberais have no rights, and will

be suppressed as soon as the church

comes into power. How? There is

only one way and that to crush out the

public schools and allow the children of

the nation to be raised in the Catholic

"The supreme and fundamental error

of the age is liberalism," urged the archbishop. "Liberalism delegates to

the state all rights and this is where

The security of the National Constitu

tion, the Archbishop declared depended

on the increase of Catholic population

The Catholic schools should have govern

ernment maintenance. It is the public

school system which prevents "Catholic

children from becoming firmly cement-

"The state," he urged, "must provide

schools for the minority as well as for

the majority. The state should divide

the public school system and maintain

a separato system for the minority—

separate in the sense of religious teach

ing. The two systems could be under

one control, but in the Catholic division

Catholic principles should be taught

This would give the minority an equal

chance with the majority. This would be just and equitable, but not satisfac-tory to the Protestants.

"The cry all over is for non-sectarian

education. The Catholic schools are

recognized by the state, but they are

not supported by the state because non-

Catholics believe that it would be dan-

And is not the belief that it would be

'dangerous for the state" to support

parochial schools, fully proven by this

declaration of purpose to wrest this

government from the people and con-

vert it into a hicrarchy ruled over by

the pope? The state does provide

schools for the "minority" as well as

majority; the best schools in the world,

constantly improving, and no child is

"Catholic principles!" What are they

that they cannot be taught in all the

schools? The catechism of the Dark

Ages, and reverence of priesthood

which would blight the American soul!

"Catholic principles!" that an American

citizen owes his first allegiance to the

pope, and not to this government. The

Catholics number twelve millions in the

population. In the light of this fact,

try, and will govern it, has amazing au-

dacity. They will find, however, that

the limit of patience will be reached in

their aggressions, and the people will

It is true that the Roman church is

secret orders for its young men, who

perfect themselves in military drill, and

have expensive argenals in the base

ments of their churches or halls. Yet

the genuine American will stand aloof,

in his abhorrence of priestly rule, and

in case of armed collision, hinted at by

the archbishop, they would stand in the

ranks of their country for its defense.

Tasmania Grants Women Suffrage.

In Tasmania a bill has passed both

houses of Parliament giving full suf-

frage to women upon the same terms as

men. Tasmania is the third Australian

South Australia granted full state suf-

In the same year full national suffrage

was extended to all the women of Feder-

In Tasmania, the bill just passed con-

tains a clause declaring women ineligi-

ble as members of the Parliament of

Tasmania. Throughout Australia, how-

ever, women are eligible as members of

the Federal Parliament, so that 'the

present situation in Tasmania is as if

the women of New York or California

could legally be elected members of

Congress, but not of the state legisla-

ture. It is only a question of time when this little inconsistency will be re-

moved, for the trend of things is clear

ly in the direction of equal rights for

women all along the line.

tmer-A and 4-O

state to take such action.

ated Australia.

debarred from their doors.

gerous for the state to support them."

the state and church conflict.

ed to the church."

schools from the government.

Says Archbishop Quigley:

vet.cluim the new world again."

poses, and they who run may read.

The Progressive Thinker.

League, gave expression to cherished hopes of Catholicism. We have repeat-J. R. FRANCIS, Editor and Publisher. Butered at Chicago Pustoffee as second-olass matter. this church, but the methods of the priesthood are so subtle that it was dif-TRRMS OF SUBSCRIPTION. ficult to prove their purpose by their The Progressive Tunser will be fornished antil further notice, at the following terms, in-variably in advance:

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SATURDAY, JANUARY 2, 1904.

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Knowledge Versus Faith.

That is a sad, sad tale the churches are telling in regard to their decline. Science is making gigantic forward strides, whilst Superstition is falling greatly in the rear. The Theological Review, a Presbyterian organ, published at Princeton, N. J., took a correct view of the situation in a recent editorial when it said:

"There is still far too much blind faith in the world, and discrimination is essential to a healthy mind."

We agree with our contemporary, The entire structure on which all the United States, about one seventh of the churches rest is FAITH. Their evidence is only tradition, taken at its the pretension that they own this counbest. Hearsay has little influence in courts of justice, even at second hand; whereas creeds are built on the hearsay of fifty generations.

"Prove all things, and hold fast to the call a halt. good," is Bible teaching. It would be better rendered, "Hold fast to the the best organized body in the world, truth." The Review expressed another or that has ever existed. It has added great fact when it asserted: "Men trust their souls to anything

that is named Religion, though it may be very corrupt and God-disbonoring." Analyze any of the creeds of any of the churches, and are they not God-dishonoring? They seem so to us.

Substitute the ministration of spirits, communicating with their mortal brothers yet in the flesh, in place of God or Supreme Intelligence, who superintends the affairs of a boundless, fathomless universe, with millions of suns and systems each a multitude of times larger than our solar system, then we will approximate much nearer the truth than

There are thousands, perhaps millions, who will give evidence of having communicated with those once in the flesh who have passed to spirit life. The testimony is overwhelming and conclusive. Can the same be truthfully said of those who claim they have received messages from God? The probabilities are that every message purporting to come from God, has emanated from spirits who have assumed to voice the

will of God. It is very apparent that science, otherwise, knowledge, is taking the place lately occupied by faith. The latter is "something believed or hoped for," and may not possess one particle of truth on which to base that faith. Science, on the contrary, is an established which cannot be controverted. If the spirits of the dead do really communicate with mortals, and if this fact is firmly established then we have neal tive knowledge on this subject, and that knowledge may be classed as verified science. Why not?

Spiritual Bongs for the Use of Chr. cles, Camp-meetings and Other Spirit-ualistic Gatherings." By Mattle R. Death Defeated; or the Psychic Seeret of How to Keep Young." By J. M. Hull. For sale at this office. Price 10 Peobles, M. D., M. A., Ph. D. Price \$1. cents.

A Good Man and Medium at Seattle, Wash.

summer

Many of my friends in all parts of the Win. H. Kanouse, of Beattie, an account of whose scances in this place was published in the Everett Dally Herald, up, and both feet and hands in flour, so lished in the free lights many that traces would be left if he made the Wm. H. Kanouse, of Seattle, an account physical mediums, Mr. Kanouse is a slightest 'move, the young man of excellent habits. He Those present declare that relatives ap-neither drinks, chews, amokes or eats peared, in plain sight of all present, one pork. His language is always pure and elevating, and is never interlarded with fancy. A well formed woman material-vulgarities or profamity. Indeed, he is ized, and played on the piano. Frank a model young man, and I wish there lied, who was drowned, appeared so were more like him. From such a all could see him, and held a long conyoung man we may expect to find hon. versation with Mr. Hansen, as did Will-

est mediumship, and in his case we are lam Hamilton, who died of lockjaw this The article below is true, except the reporter, who probably misunderstood his informant, got three seances consolidated into one. The medium has according to temperament, are either sat with his feet in flour and his hands filled with the same material as I have are puzzling their minds in a vain been informed by creditable persons, search for a key to the mystery. The first night I attended, his coat col- present are well-known, respectable edly given warning of the intention of lar was sowed together, and his coat people. sleeves to the knees of his pants. The Mr. Hansen said this morning, "You second night I was not present, but I can laugh all you like, but it was beaunu told that a lady materialized and tiful. Why, three of my children, long walked over to the plane, which accord- since dead, came up to us last night as ng to my recollection from the first natural as life and talked with their ceited by the flattery of the press, and night, was at least twenty feet from the mother. First it was like a cloud, but cablust, and to the rear of the circle, as I felt their influence draw—it must and there she played "Nearer, My God, draw upon the people or the medium to Thee," with variations. I had advantageous positions at each of the three sittings, and in the two last, I saw in each three spirits rise out of the carpet, and after completing their visit sixteen years and have had many man-with friends, disappear in the place if estations in my home. What conwhence they had rised. My son, who vinced me was years ago my daughter, had passed into the spirit world fortytwo years ago, came to me as I expect to meet him a few years hence in the alone by the kitchen fire; she suddenly and of souls, in the prime of his man- fell over, and using a slate, wrote a long hood, but as I did not recognize nim, he message in Norwegian, from my dead dwindled to a babe, and immediately sister. The child used a good hand, developed to manhood again in my presit out of our heads that Catholics will ence. But I will not withhold my read-

Message From Maggie Van Fossen.

Good morning, Uncle Duncan. I have

Then Aunt Jane Duncan came and

Look across the way and see our apirit

the spirit world:

how unhappy I was!

lish, and did not know a word of Norrs longer from the newspaper account.
DANIEL W. HULL wegian language, as we never talked it Bnohomish, Wash. at home."—Everett Daily Herald.

"The Spirit World Is So Splendid."

beautiful spirit world. Let them know D. D. Duncan writes: On November that men live after death. The God of Nature is the God of Love. Let every 27, at a private sitting with Mrs. Magone partake of that love. gie Vestal, I had the following communication from Maggie Van Fossen, in

I want you to tell my mother that when she passes out of her body, she will have one comfort to know that been so unhappy. I have been hunting for something I cannot find. I have for her. Tell her I will make a home been hunting for that great personal for her and all the loved ones. God, whom I cannot find. When I her to change her thoughts and think passed out of my body, I thought of something different from the Dowie prayer would save me. I prayed my doctrine. Tell her she must believe her own angel daughter that there is nothing in it. Tell her that Aunt Jane is

I said, "Oh, mother, why don't you talk to me?" and got no word of recognition. I saw my body lying there, and here with me now. She says: "Tell my Aunt Etta that : send her a mesage of love and comfort. Tell her that when she passes out l I tried to talk to my friends, but could God, how I prayed! I stayed with my mother for a week and talked to her, but could not make her hear me. Oh, meet Maggle."

Tell mother that Maggie says not to worry about a personal God, but to be got me and said: "I will take you to good. That on this side spirits are just your spirit home. four mother cannot, as they leave the body; no better, and

hear you." I said, "Oh, if I could only make her hear me. I am so unhappy!"

Dear Mr. Duncan, I am so happy here now. The spirit world is so splendid. I said to Aunt Jane, "What is this?"

She replied. "This is our spirit here." From her angel daughter

MAGGIE VAN FOSSEN.

This spirit in her earth life, and her

friends coming to greet you." I was tired. Aunt Jane said, "Maggie, I will tay you down on this spirit couch to mother, were believers in and followers of Dowie, and Maggle pased out in that Now let the mortal mind get more belief. Wichita, Kans. enlightened and learn more of this!

The Subconscious Analyzed.

Dr. Joseph Jastrow, professor of | moved from the lowest are the best for psychology of the university of Wis- the carrying out of the lowest. So the follows:

than conscious. It is the absence of come conscious it is necessary to have consciousness, and includes a variety of states and concentration. The phenomena are hard to catch in our own own minds and we must be satisfied subconscious and subvoluntary. To with only a glimpse now and then. The correct a habit we form a habit of bestates of consciousness are two, those ward, and the two kinds of awareness constantly intermix. The inward panying the usual operations, and so if awareness is almost of the kind that you put the wrong foot into the stockcarries with it pleasure or pain.

the absence of it the occurrence of any is needed. But rational thinking is always conscious, and there is a relation scioneness and the lower. Breathing, swallowing, walking, goes on without consciousness, and in fact, is impeded when consciousness is present. Thus if a man were asked to walk across the Children are free from this conscious-

consin explains the "Subconscious" as sleep walker can perform feats that he follows:

would not dare when awake. He is, The term subconscious is broader then in a "subconscious" state. To be some sensation, some awareness as it were. There is an important relation between feeling and willing-between coming conscious of it, and in this our directed outward and those directed in friends are often willing to assist us. Habit resides in the sensations accoming first you become aware that it is Consciousness has been brought by awkward. But habit frequently changes

the forms of evolution that have made as when you change from writing '03 to man what he is. In health the bodily '04. Thus in the process of movement functions go on uninterrupted but in we get a sensation and here consciousness begins. No habit actually disap outward disturbances readily make pears without leaving something of a themselves felt upon the conscious. In vestige behind. The sleep walker does the opening and closing of the pupil no what he is most accustomed to do. movement is felt and no disturbance Talking is common, while the deaf mute talks on his fingers in his sleep, l So you may be copying while thinking between the higher activity of con- of some thing very different or even write in your sleep, and in this way ac-tions may be performed without any memory of the afterwards. In his concluding remarks Dr. Jas

trow analyzed the "subconsciousness, platform before a large audience he including dreams and hypnotism and would not be at his ease in doing so gave many interesting illustrations that have come to his observation. The ness which comes rather later in life, audience was attentive and appreciative The conditions in which the highest throughout, and the lecture was very informs of consciousness are farthest re structive as well as interesting.

Can One Person Have a Dozen Souls?

As set forth in the Chicago American, who was very fond of learning to speak the "Strange Case of Dr. Jekyll and Mr. French. frage to women in 1895, West Australia in 1900, and New South Wales in 1902, lyde" was no mystery at all compared with the case of a young girl in Engand, who is said to possess at least a lozen different souls.

When this young girl was twelve years old she was attacked by influenza and some form of brain disease. Since that time (she is now eighteen) she has completely changed her personality again and again. No doctor can explain the mystery The girl will suddenly begin to jerk be

arms and shake violently. Then with a quick start, she will look up and become another entirely different person. Some of her different personalities have t been as fellows: 1. A modest, well-behaved, ordinary

2. A nelsy, hold child, talking in broken language, like a three-year-old child. 3. A very bad-tempered girl, able to read and write. A very bad-tempered but clever

A clever and sweet-tempered girl.

4. A deaf and dumb girl.

more than a dozen souls?

rule the girl for months, and sometimes only for a week or lao. The deaf-m "soul" ruled her five different times. Each "soul" has no memory of what

6. An insane, blind girl, who had

7. A violent and cruel girl, who de

lighted in causing pain to her younger

sister.

8. A self-willed but not cruel girl

who was very disobedient and reckless. Sometimes one of these "souls" would

great skill in drawing.

the other "souls" have said and done. Nothing that the doctors can do can prevent these extraordinary changes of self in the young girl. Even the Lon English medical journals, has called at tention to her case.

Can it be true, as these facts seem to indicate, that one individual can have A problem like this shows how much

we have yet to learn in some branches of knowledge. Psychology, which should be able to explain it, is dumb when confronted with such cases. The

wise and the thoughtless alike can do no more than speculate and imagine.

We know that a child may take the nature of its great-great-grandfather or some other of its ancestors. May it not be possible for a child to take the nature of a number of these ancestors? Perhaps a human mind may have doz-ens or hundreds of facets, like a dis-

mond or the eye of a fly. Every facet may mean a new personality.

Perhaps there may be some means, unknown to us, of cutting a mind free from that chain of habit which we call character or personality and blading if at once with new chains.

This case is so unusual that we are ompelled to end with a perhaps. can only regard it with the same ignor-ant amazement that a Hottentot feels when he sees an automobile. It convinces us that although the mys-

terles of the universe are many, man has never yet found a greater mystery HERBERT N. CASSON.

THE FINISH OF SANTA CLAUS.

Twas the night after Christmas, and Santa Claus stopped It the gate of his barnyard, and wearily dropped. His reindeer were breathless, and hag-

gard, and worn; beautiful harness was tattered and torn: The sleigh that had started with whoopings and noise

Was still overloaded with trinkets and toys. His wife heard the panting, and at his faint "Whoa! She ran to the gateway, to utter an "O!"

"Who's this?" was her question. "What mischief is-here? You are not my husband! There's trouble. I fear!

"But I am your husband," poor Santa moaned. "Yea; And there has been troubte. right, the first guess Now, come, let us take all these toys to

the shop, Or throw them away—for my travels must stop. "Must stop!" Mrs. Santa Claus cried in dismay, Why, what do you mean

things that you say? a strike. Or can you no longer brings things that folks like? Poor Santa said nothing. He unbitched

And sighed words of thankfulness into Then called for his supper, and scantily ate,

Because all the while he must moan at his fate. At last he was ready to talk of his woes: 'My dear, it's too dreadful to over sup

pose! I left, as you know, only yesterday nlght With everything packed and arranged sung and tight. made my first stop at a mighty nice place; slid down the chimney, not leaving a

When, to my amazement, there stood l man whose proportions were lacking in girth;

His eyes were invisibly set in his head; His words seemed an echo of all that He seized on my shoulder and growled: 'Hero at last? Please put down that package. Don't

do things too fast. Come into the office.' I followed him Assuming my jolilest, happiest grin. It died on my face when I saw the dis-

Of grim visaged gentlemen there in ar-They all nodded gravely when my they saw. Except one old codger, who muttered,

'Ab. haw!' They made me stand up and they made They looked me all over with grumble and frown;

They took microscopical squints at my beard And vowed that the view was as bad as they'd feared.

They seized me and shaved off whiskers and hair. Disrobed me, and gave me some Twas tough India rubber-air tight it

And then with some evil solution they sprayed My face and my bands. 'What's the reason for this?"

asked, and the answer came, almost a You've had it too easy; you've gone free too long; You're spreading bacilli; your work is

Your whiskers were simply headquar wish I could think of the terrible terms They used when they spoke of my clothing and hair,

too strong;

For half of it sounded as if they would ewear. They went for the reindeer, to spray them as well

and make them all germ proof—but then, with a vell. fied from their presence, all filled with dismay, And leaped to my sleigh seat and clat-And here I am, beaten, disgusted, and

Disheartened, insulted, and cut to the quick." There, there, now," she murmured, next year you will see"

'Next year!" shouted Santa. "No next year for me! They'll fumigate every green Christmas trée. And apray all the candy, and smoke all

the toys.

And possibly boil all the girls and the But I'm"-here he stopped while he choked back a sob-"Im bafiled by science; I'm out of s lob!" -W. D. N. in Chicago Tribune.

.THE JOY OF GIVING. Oh! the lov of Christmas giving makes

every life worth living. It thrills and lifts the soul to lofty thoughts of God and man, and our hearts are filled with kindness, no thought of selfish blindness. Intrudes upon the peace on earth and grand good will to man. Am I my brother's keeper?"

meaning broader, deeper, And to a state of brotherhood, would bid us enter in. Bo Christmas joys engage us, for kindness is contagious And shows the fellow feeling that

makes the world akin. Good cheer is all around us, for it has sought and found us.

And we can bless the holiday that We are charged fo love each other, and

Then say a kind word when you can. and I greet you as a brother, And wish you merry Christmas and a s to a certain extent responsible for happy, glad New Year. L. O. HULL.

A Breezy Letter from a Spiritual Evangelist.

She agitates the mental atmosphere of Bemidii, Minn... and rains facts, sarcasm and logic thick and fast, and startles the people from their lethargy. We take great pleasure in introducing Mrs. Smith to our readers, and we are sure they will find her a pleasant guest.

To the Pioneer. Bemidji, Minn .: - | months in the year, while the parent Rev. Mrs. Ted Smith wishes to speak has them only two days in the week, through the columns of your paper. Oward three months in the year, and the ing to the fact that there has been so minister is controlling the mind of that much written and said concerning the little urchin, either directly or indirectmisdemeanor of certain children in the ly, one day out of the two. What neighborhood. I take this way of exceeded to be wrong Sunday night with pressing my sympathy for the con the old ship of state, while the minis-demned and unfortunate, also for inno-ters were preaching and praying, the cent and aching hearts. Why need there dear mothers sitting quietly in their be so many harsh and unkind words church pews listening attentively to the ose who consider themselves eloquent flow of God's word that the guardian over the public morals. A cer- nefarious work of the young lade was sin reverend called on our schools the going on? But then, I suppose, God other day and while talking to the chil-turned the town over to the devil Sundren he expressed himself thus: "In day night, while he entertained the speaking of the children that throw par wads and had been connected in church house. Oh! ye guardians over the late troubles he referred to them as the public morals, you will have to hogs." I would like to ask that gentle change your Santa Claus story to the man (?) if in reading his Bible he had coming generation if you will protect found where Jesus at any time had ever our homes and lives, or before you can given his children such a nickname? Safely tear down the walls of our julis and still this same divine considers that he is teaching and following a life of the gallows. How do you accept the of Christ. Did not Jesus say, "Suffer examples set by the lumber jack sky-lift obtilities to come and the same of the gallows. How do you accept the of the gallows. The same is the same of the gallows. The same of the gallows is the same of the gallows. The same of the gallows is the same of the gallows. The same of the gallows is the same of the gallows. The same of the gallows is the same of the gallows. The same of the gallows is the same of the gallows is the same of the gallows. The same of the gallows is the same of the gallows is the same of the gallows. The same of the gallows is the same of the gallows is the same of the gallows. The same of the gallows is the gallo little oblidren to come unto me, and ple lot arrested in Winnipeg hardly a forbid them not, for such is the kingyear ago for cruelty to autmals, for the Inhuman treatment to his dogs, that had dom of heaven?"; The public may not take kindly to my suggestions, but I dragged him miles in a sled over the would like to offer this: Before you muddy roads. I was an eye witness to the scene when he arrived in Bemidii are too harsh in your judgment, rememwith the poor creatures that fell exber that before your family physician hausted on the paving at the Markham hotel, with bleeding feet and worn out attempts to cure a disease he first must remove the cause. What has been born bodies. But that was excusable. in the human race cannot be driven out was having bundreds of pounds of God's with clubs, policemen, priest or preachrs. We all know the example must Ilterature over the country, practically Christian slaves. Good work for the have been set by someone somewhere in this great universe, or there never dogs. What is the matter of turning the team into a tandem and placing one would have been cause for the present of the trio on the lead? existing trouble. Those same boys do Would it not be a good ldea for the not have to go very far back in the hisevangelist to give a sermon on cruelty tory of Bemidil to recite from the columns of our city papers, that is placed REV. MRS. TED SMITH. n every child's hand, wherein this same school district two of its prominent members of the school board were A Most Pitiable Case, That Appeals to asked to return the money they had All Who Have a Spark of Humanitastolen from the treasury or gracefully rian Feelings. resign. They did the latter. But for The ambition of Prof. Geo. F. Perkins easons of their age and social and o get into a position to earn a living financial standing they were not comfor himself and wife is one that is honmitted to the state reformatory. I have orable slike to himself and to others. lived in Remidii eight years, really be It is one, however, which is dependent upon certain conditions for its materialore a board was ever nailed to cor etruct a house in this town, and I do zation, and it is time, probably, that not have to search my memory chamber those conditions were understood by very far to recall the time when every house, even to the first church built, was built from stolen timber. This is not hearsny or guess work, but facts I eaw with my own eyes. Was there ever a county officer went wrong in Beltrami county? Ask the winds and silent waves of Lake Bemidji. Was there ever . village officer that took that which did not belong to him? Oh, no. Did ever a school board in this village hold

their meetings behind closed doors?

consistency, thou are a jewel! If our

dilage papers have been authority for

he privileges of a state reformatory to-

day. Those dear, good, innocent fath-

are entiled to the kingdom of heaven?

Yes, even the murderer on the gallows

is asked by the preacher and the priest

ticket to the Great Eternal Fort of Rest.

I tell you, brothers, and siters if we ex-

from the cylis that beset this life, first

dear brother, what you preach? Look

kind word or a smile is concerned.

know you are their friend. From all

that I can learn, the man that was the

most considerate of the boys and their

good in everybody if we will only try

I wonder how many Christians have

called on those broken hearted mothers!

wonder how many teachers in our pub-ile schools will show their Christian

spirit enough to speak kindly to the

when his children went astray take a

club and beat them? When his disci-

and give them a black eye, and call

the Christians of Bemidji were in this

case? The kind-hearted policeman who

A friend who is faithfully near us

The bravest of spirits have often

Failed in the race that they ran.

cheer us.

hogs? Do you know who I think

Have you left them to weep alone?

He

mothers was a saloonkeener.

to judge.

to accept Jesus, and he has a through

From good authority, they have.

First of all, Mrs. Perkins, after a long and useful life, is on what seems likely to be her last sickness. Physically she is practically as helpiess as a new-born babe and in about the same ways. has a little power of motion, and that may be said to be all. It is a question whether she is not worse than helpless since she is more dangerous to herself when left alone, as a recent episode with the gas jets proved. Everything that herself and husband and friends could think of, within reach, has been the past five years two-thirds of the vain. She always had a great dread of married men of Bemidji should enjoy of stepping over a lose, and it was in done to restore her to health, but in that way that the accident came which now promises to prove fatal. Intellectually Mrs. Perkins is

ers, how they weep over the crimes committed by these Bemidji boys. You strength, getting apparentiate. are the gods that pass judgment on the the whole, but at times hoys of Bemidji, when for the past five all her old-time kind of and space years. Bemidji's pass word has been certifing

years. Bemidji's pass word has been certainly a rower as well in "boodle." And still you expect minately attachment of those well in to grow and ripen in a field of cockle. formed, including the publisher of The A thief, a liar and a beggar all bave. Truth, Mr. Perkins is the best nurse she could have. It seems, also, better Hardly has there been a child in the that they remain where they are, for town who has not been compelled to beg financial reasons if no other. Probably from door to door, from the saloons to from door to door, from the saloons to a nurse could not be hired to do what the quiet houses on the hill. What for? Mr. Perkins does for less than \$150 a For money to pay the debt of the month; nor could any one else do as church and ministers. And in a few well. This credit should be given to years you will think it a dreadful thing him: that he is the prince of patience. if some of these boys are caught beg-The strain would have broken many people long ago. That Mr. Perkins ging at the back doors for something to eat; and yet has it not been instilled in should get away day times is not to be thom, get the money any place, don't thought of. He would not entertain them, get the money any place, don't make any difference where; tackio any such a thought. But if it could be arman on the screet, it don't make any difranged that he could get away evenings ference what kind of a character he is. occasionally without the strain of worry Money we must have and will have to for her he could render a good account build our churches. Is it not taught of himself as an entertainer, a lecturer and instilled in the mind of every child on humanitarian and philosophical subthat at the last moment you can say, "God save me!" and though you have jects, and as a means whereby spirits can communicate with mortals-friendbeen a thief, a liar and a beggar, you ly or otherwise.

We think Mr. Perkins' taudable desire to help himself in so far as he can, which he has repeatedly expressed, should be made known.

We sometimes hear of Spiritualists rich in this world's goods, though this pect our children to be perfect, we must is not a case of religious belief first be perfect ourselves, and be very common humanity. We do not know careful what we teach, for children any, but if there are any such we can think deeper than we give them credit. say that we think this is a case most If you wish your children to be free deserving of aid. Some poorer Spirit-rom the cylls that beset this life, first ualists could perhaps render equally remove the cause. When the reverend great aid by caring for Mrs. Perkins gentleman called God's children "hogs," two or three hours of an evening (when he certainly placed their mothers in a she is the least trouble) once or twice very bad position. Why not practice, a week. If there are any such, will they kindly meet Prof. Perkins and other up, lift up. I think there are many childriends, at Prof. Perkins' residence, dren that could teach us all so far as a 1220 Mission, Monday evening next, when arrangements can be made in the have no trouble with the children of light of the details. Bemidji. They all speak pleasantly to

If there are any who, after personal me and all give me a smeet smite. I acquaintance (or otherwise), desire to have never locked my doors a half belp in any way, their assistance will dozen times in the last six years. Have be most gratefully received. The above is from "The Truth," a lit-

confidence in your children, make them tle paper published in California. We know Mr. Perkins well. At one time he lectured to crowded bouses in this city. begged of the policeman not to tell their He is an honest, conscientious worker. mother. It would break her heart. He His wife is in a most pitiable condid not call her boy a "hog." He did not dition—a MENTAL AND PHYSICAL say one harsh word. Pretty good man WRECK, needing constant attention, after all, wasn't he? I tell you there is Reform her sightness she was an aveal-Before her sickness she was an excelto see it. Anyway it is not left for us lent medium. Mr. Perkips has had burdens to bear, that are enough to crush him, yet he has stood the strain nobly. Let every Spiritualist in the land respond to this call for assistance. Send him something, if not more than a dime. We send bim \$2 as a starter. Send all wayward boy and help him up with a donations to G. F. Perkins, 1220 Mission smile and a kind heart. Did Jesus street, San Francisco, Cai.

"Principles of Light and Color." By ples betrayed him, did he jump on them E. D. Babbitt, M. D., L.L. D. A truly, great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nacalled on the parents and even wept ture's finer forces are here gathered with them, was considerate of their and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students

> olic Conspiracy Detected and Exposed." Facts. Price 10 cents each, or two for

feelings; the saloon man who said, "Don't tell his mother, it will hill her." of occult forces will find instruction of What were life without someone to great value and interest. A large, fourpound book, strongly bound, and con-With a word or a smile on our way; taining beautiful Illustrative plates. For sale at this office. Price, postpaid, And heeds not what others may say. For the want of the kind word to soften The teacher must remember that she by Rev. J. G. White, author of Startling

\$5. It is a wonderful work and you will be delighted with it.
"An infamous Dynamite Roman Caththe conduct of the village children. She "Healing, Causes and Effects." has them five days in the week, nine W. P. Phelon, M. D. Price 50 cents.

CAN A SOUL DIE? WHAT IS THE MEANING OF THE "SECOND DEATH"?

A Discourse through Mrs. Cora L. V. Richmond, Chicago, November 1, 1903.

MATE PURPOSE—THE PRIMAL ESSENCES INDE. ond deaths must be experienced to be overcome.

SPIRATION-MEANING OF SALVATION.

There is very much misunderstanding in the world because they use.

ganism; the spirit being the vivifying expression.

In the biblical record in the Old Testament the word Soul | hood, yet the ego is not lost. is often used synonymously with Spirit, as that which man

We do not think immortality can have a beginning nor an immortal can never be destroyed.

Soul is like unto God. There is no likeness unto God in created, therefore is eternal, like unto God.

are created, if anywhere along the line of past evolution, or tion; when the thought that relates to immortality must be past creation souls have been called into existence, accord. tested by the same principles of intuition and logic as any ing to every law of logic, according to every law of material other truth. As mathematics is the only infallible science, science that is known, and according to all intellectual prop. so logic of God and the soul's immortality is the only basis of ositions, there must be sometime in the line of expression religion, man's relation to God and man constitutes religious when souls will cease to exist.

IMMORTALITY NOT AN ATTAINMENT.

certainty of that result. There is nowhere any warrant in onstrated if souls begin on earth. anything that all religions have conveyed to the earth; whether in the Vedic, Brahmin, Buddhistic, or whatever religion that anyone is to exist forever through "attainment." Whatever "attainment" is achieved, must always be found wherever the soul finds expression not in its absolute state.

We denominate the state of being or the absolute state, the state of non-expression. The state of activity or expression, is the state of existence. Therefore, we interpret that when "God breathed into man the breath of life and he became a living soul," that it does not mean that the soul for the first time was called into being, but that the soul came all the changes of the universe of substance. If the essence into that which is called life, meaning expression.

In our view, the history or story as related in the first book of the Bible, the book of Genesis, is the statement of the soul it is not introduced (i. e., created) along any line of evoluentering the state of expression, which is relative, therefore, which begins in the conditions of human life.

THE MEANING OF DEATH.

unto its expression. Matter can not only be called together, substance to the anthropomorphic ape and beyond that to but can be disintegrated, and must be in the generic pro the present state of human expression, or if there has been a growth from the soul; imbuing matter, which is insentient; cesses, whether created or whether through the genesis that combination of organisms in which the spirit has been is inherent in matter. But whatever it is that is thus called evolved which did not exist before, or wherein the soul has together not only can be, but will ultimately be resolved into been introduced which did not have an a priori existence as its original element or elements.

ultimate atom, which science has never shown individually, it reaches its fulfillment of cosmic elements), that the soul or whatever the primal principle of matter, we know that will be swallowed up again into the cosmic ether from generation and decay, birth and death are incident to material expression. When the soul finds itself in contact with matter, we consider that the soul realizes that which is the soul could avail itself of the conditions of earth for its called death.

Undoubtedly, the departure from the state that is absolute to the state of expression, which is relative, is what was considered in the Brahminical and more ancient religions as is due to the presence of the soul and as distinguishing this well as in the Mosaic Scriptures, the first step downward, Ego or consciousness from the intelligence of the animal the "fall." because the recession from the state of non-ex- kingdom, and from the manifestations of law in nature. This pression to the state of expression is the coming into contact | Ego that knows that it knows, that knows that it girds itself with elements that can die, is the placing of the soul in contact with the proposition of death, because birth implies death. It is, for the time being and to all purposes of human expression a departure from the absolute into the relative, therefore that is death.

Undoubtedly, if we understood correctly the allegory of "Adam" and "Eve," (which have their synonyms in all languages among all people), we would understand fully the de ness of physical birth, physical pain and physical death is "sin" which is spiritual and moral. We consider the first human expression) to its final victory. death the consciousness of physical birth and its pains and penalties and physical death. The second death is the consciousness of moral struggle. For instance, the first Adam

an act is wrong, and the child understands you. Then it is kills another for his money; nations kill each other for land at that moment the child has a perception of what is meant or power. What is the difference? If one man kills another by the second death. The violation of the thing which for revenge or in retaliation for some fancled wrong it is a one knows is a violation of the proposition which one knows crime. If a nation goes to war for some fancied grievance to be right; that, we conclude, is the proposition called "sin." it is patriotism. In other words, moral law, as announced by By whatever means this is introduced into the world, it is general, it is universal. In whatever way it was brought right of people to live; the rights of people to express their about as a proposition, it is incident to human life.

The first death, which is the consciousness of being in contact with substance instead of the primal essence of life, is exist if they will, provided they do not encroach upon other the first limitation. The second death is the second limital nations—which they always do. In other words wherever tion. But neither of these affect the soul. The soul, primarily, is here for victory, the soul is here for expression. The separate Ego, this moral nature, this principle, which comes soul knows that it will ultimately conquer both the first and from within and above, there has been the thought of resecond death.

Whatever there is in theology, doubtless (the origin of the primal propositions of religions have been lost in the world), the idea of the loosing of the soul is predicated; and the atonly affect the man in contact with human life is, of course, one of the shortcomings of theology, not the foundation of nature. grue religion.

THE ULTIMATE PURPOSE.

We know the soul would not be brought in contact with hu- that is within the soul. man expression but for an ultimate purpose. We know that | When you see a little way you have one idea of ontics: in the degree that the soul is related to the Infinite (as the when ou see farther you have other ideas; finally when you

THE MEANING OF SOUL-IMMORTALITY NOT AN AT- tality, but the responsibility, and that the soul knows when TAINMENT-THE MEANING OF DEATH-THE ULTI- thus in contact with human life that both the first and sec-

STRUCTIBLE—INCONGRUOUS MAN-MADE LAWS—IN being a part of the necessary experience. People object, to whom we offer the solution of the different conditions in human life and seeming partiality; they object to the thought people do not properly interpret the meaning of the words of successive human lives or expressions, because human lives are so full of sorrow, experience and difficulties, and We use the word Soul to express the Immortal Entity, the yet you cannot get those peeple to give up their human lives absolute Ego. We use the word Spirit to mean that which unless they are obliged . Conscious suicides are not very is expressed in human life; in other words the breath of the frequent. So it is not human life people object to, but they soul upon that particular life. We use the word Mind to ex- object to losing their small fragment of human life which press the Intelligence that is manifested in that particular they call their personality. The individuality of the soul Human life; in other words the Mind is the temporary ex- cannot be lost; the personality can be lost. You are not the pression of the Soul through the vivification of the human or- same as you were when a baby-we hope you are not. The changes that come in even one human life make one feel like Therefore, in the light of these definitions, we shall treat a different person. So you are a different personality than you were years ago. To-day you do not remember your baby-

The day has arrived in the history of the world when the becomes when manifesting through the physical body. For interpretations of theology are giving place to the interpretainstance, in speaking of the loss of a ship: "All souls on tion of true religion. The day has arrived when people are board perished." If souls can perish in shipwrecks, that is not to accept as infallible the human interpretation of a book not our definitions of souls. Frequently in the New Testa. that has passed through many human translations and has ment, in account of disasters on land as well as on ship been subject to many human changes; that in its primal inboard, the phrase is used, "the souls all perished." If this is ception was largely verbal or oral. People are not bound to the accepted meaning of soul, that is not our meaning. Souls accept the thought that souls are "created" and that souls cannot perish, neither in shipwrecks nor on land; neither in can perish excepting they are saved by permission or by the acceptance of a theological form of creed. Neither are peo-We use the word Soul to mean the Ego that is immortal. ple bound to accept theological propositions. That which is

ending. Anything that is immortal, in the very nature of Those who believed that the soul was created and that the the word, must always have been and, of course, always will soul would die excepting such as were saved by the observance of the physical and moral propositions of the Jewish law, in that were consistent. Christians believe that the the body. The body perishes; the body has successive limi- soul is from God, that the soul will perish as far as happitations; the mind has successive limitations. The spirit, as ness is concerned, but is immortal in either happiness or manifested in the body, is limited. Therefore these cannot misery, and that what people do or believe in the human be like unto God. The Soul in its own state is perfect, is not state, in one life, is to determine whether they be eternally happy or miserable. The time has arrived in the history of With this definition, of course, souls cannot die. If souls the world when people are not obliged to accept this proposiobservance; that which follows in its logical chain is, if the soul is immortal it must be indestructible. If all souls are not immortal there is no evidence that any soul will exist That immortality is an "attainment" is unthinkable, only, forever, even though a continued existence after the change as within each human life is not only the possibility but the called death may be proven, yet immortality cannot be dem-

PRIMAL ESSENCES INDESTRUCTIBLE.

That which we wish to call your attention to is, that the mysteries of the theological proposition has been builded up on the thought that in any human life or any number of human lives people can do anything that can destroy that which is innately eternal or immortal.

Primal essences, whatever they may be, must be indestructible, as God. Yet the proposition of indestructibility must be, of course, that which cannot change in the midst of of human life is the immortal soul, the essence of human consciousness, the essence of human intelligence especially, tion. It is a proposition, pure and simple, in the realm of souls. If such is not the case, then along that same line by the recession, which comes to all organized bodies, the soul can be lost, and must be lost; if introduced anywhere along The experience of death is not unto the soul itself, but the line of possible evolution from the lowest expression of principle of love, this triumph over hatred. Of course this is an ego, then the time will come in the great expression of na-Whatever the "cosmic life" may be, whatever may be the ture, as the earth goes back to cosmic dust (as it will after whence it came.

> But, if in the unfoldment of matter there was a time when embodiment for expression, however simple that embodiment might have been in the first case, then whatever it has accomplished after that in the perfection of the human race with spirit and physical existence, this is the ego, and we maintain this ego is indestructible.

There are numbers of human lives, even upon the earth to-day, that have not any thought of immortality. That numbers have a thought of immortality but have no adequate perception of the soul; this proves that Death is here upon the earth. That not only the first death, which is the consciousparture from this primal state to the state of human con- here, but also this clouding and eclipsing of the spiritual nasciousness, which is death physically, and of the meaning of ture, of the knowledge of the Ego, the soul life (incident to

INCONGRUOUS MAN-MADE LAWS.

In man-made laws it is a crime for a man to kill a man, for and Eve did not know, since they were in a state of inno- him to destroy the physical life which he cannot restore, but cence or ignorance to the first knowledge of sin or the con- it is not a crime, according to the present civilization, for sciousness of it. The moment the human being enters into many men to kill many men. War is justifiable because it that consciousness it enters into the struggle morally to is wholesale slaughter; but individual murder is a crime. overcome it. That we consider the second death. Suppose Do you suppose there is any difference in the absolute you take a child that may do a hundred things innocently, thought? if it is wrong to kill at all, that there is any differot knowing the wrong, and that you do not consider wrong ence in killing by the thousands instead of by the units? If In the light of the moral proposition. You tell the child that there is a difference it is on account of "motive." One man man, is gradually unfolded from within, and comes to be the wish for happiness and their pursuit of it provided they do not encroach upon the rights of others; the right of nations to human lives have attained the highest consciousness of this spect of others; respect for their pursuit of happiness; respect for all their physical, mental and spiritual rights. But such do not exist to any considerable degree among any peois made up largely of human sentiment, and human fear ple that would be considered, and a nation of such has not which is one of the bases of the "second death." As fear is yet been expressed upon this planet. Individuals have exthe lowest of human passions, so it is the basis upon which pressed this state; martyrs have expressed it; sages, prophets, seers and Messiahs have taught it. But these lives illustempt to apply to the immortal part of man that which can trate the possibilities of the human race, the final victory over the "second death" and the establishment of the moral

> Now the moral nature is not anything that God needs; it is what the human being need a need that is created by human conditions for the purpose of arriving at the knowledge

an conditions you understand that the sun does not need | what the child has come for. We do not undervalue proyour eyes, but you need to be adjusted to the light of the natal influence, we do not undervalue surroundings, we do sun in order to see. The moral law is the adjustment of human lives to the great primal propositions of the soul and of God. All the adjustment, of course, with matter is in the Soul; that matter must be pervaded by that light and adjusted by it. When people are in the state of not being adjusted they mistake the body for the spirit, the transient human obliquity for the immortal part; they mistake the difficult problems of to day for eternal propositions.

Of course, there are no eternal moral propositions. We mean by this that while all who enter into the state of human life must temporarily confront these conditions here, there is nothing in God, nothing in the soul that can obscure the light of the soul. 'As matter serves to obscure the Infinite if you look to matter to find God. So the physical life, and even the intellectual life of man, obscures the soul if you look to the body or intellect to find the soul, but through the body and through the intellect the soul compels recognition, and this recognition is the value of all seeking.

Inspiration is that which comes to human life from souls that have attained the victory and who give encouragement for the victory that is to be obtained by those who are still in the shadow, This knowledge is impelled from soul to soul, so that being here in the human state you may know that the shadows can be overcome. This, of course, some times only touches the intellect, then men make creeds and dogmas and limit immortality to the few; try to hedge the kingdom of heaven around with especial difficulties, and make a limited plan of salvation. Every limitation of this kind is a human limitation

Eternity means that every soul will have what belongs to every soul in eternity. Time as a manifestation in contact with things, with physical life, with human existence is but portion of the expression in connection with the dust.

The soul seeks expression in human life because it is finite entity, as God seeks expression in the universe. The soul, not being infinite, does not determine all things, but being finite the soul accepts the conditions that are here provided, but determines, as far as its own relations are concerned. its path of conquest, and ultimately perceives the vic-

Now when people are urging you to avoid physical death by taking the elixir of life, by substituting one kind of physcal substance for another to be put into the human organism, by claiming a certain line of life will insure physical immortality, it is an appeal to the human consciousness in its lowest expression. There is not one of you that would, primarily, accept it, because generation is continuation, Death is just as natural as birth; and if you are to have a harvest next year these leaves must fall from the death of the stalk; the stubble must be burned in the harvest field. the straw on which the wheat and oats have been produced, must be separated from the grain. This year's harvest must not continue in the field if next year's harvest is to come. Human lives must just as necessarily be removed from the earth if any new generations are to come.

When human lives are so perfect that there is no need for other generations there will be added lives, not only in worlds, but in intermediate states far more attractive than even the earth when it is full of wisdom.

If this ultimate "death," from which theology is to save you, is something you can do to yourselves, if it is something that can be induced into your beings (which are immortal), that you can decide to kill that immortality, that is you, that is inherent, then it is the first place in all the visible universe where such is the case where God and nature stultify the eternal law. It is the only thing that does not yield fruitage of its kind.

MEANING OF SALVATION.

When theologians enter upon the work of saving souls from an "eternal death" instead of saving them and assisting them to overcome the death in which human life is here they transcend the realm for which any instruction was ever given. Jesus said: "I come to save you from your sins." He did not say anything about saving souls, but from your sins, for you to overcome these conditions of time and sense in which the expression of the soul is immured. The simplest proposition is found in the teachings of Christ, of Jesus, of Buddha; it is the application here and now of this great not and cannot be a superficial application, it is a law of imbuing the intellect, which is mechanical, with this light of the soul. Man slays for food. The man under the subjection of selfishness which is immoral slays for power. The Christ does not save mankind from physical death, but comes to save mankind from their sinning, which is the result of this lack of knowledge, lack of the fulfillment of the spiritual power. All this teaching and this fear which makes man dread that which is to come after the physical death is the great theological background, like that of John Calvin, or like that which even learned clergymen of the present day teach. This overbrooding terror of that which shall come after the physical death: Such is the sum total of human theology. Doing good in the slums without that over-brooding terror is almost forbidden by the church. Just as organzed societies and religious organizations will not allow a man to help the poor in his own way, because it "encourages pauperism," so people cannot heal morally and intellectually because it is "encouraging sin," "encouraging socialism."

The great fundamental basis of the Salvation Army (God bless them) which goes down into the slums and gets people out of the dirt and sets them to singing instead of swearing; is nevertheless this great overbrooding of the dark pinions that are to save their souls from perdition after death. Theirs has been a great work in getting people out of the slums here, they are helping them to a knowledge of helping one another, which is the redeeming grace of it all. But that this movement is a part of the great shadowy proposition that every salvationist is to be credited with so many souls saved from the everlasting fires of hades is the great shadow background of it all. We like the work of the Salvation Army; we like the enthusiasm and earnestness; we like that which they do. But we do not like these overbrooding pinions of an immortal, eternal hades, of a fire from which they are rescuing these souls. Therefore, doing this good for that purpose is not doing it for the sake of doing good; To do good for the sake of doing good, because people need to be shown the steps they have not taken, that seems to us the sum total of human life. But if a few persons do good for other reasons than the fear of hades they are condemned and criticised. - Theology wants to take control of all the charities of the world, and wants to make philanthropy subservient to this purpose of saving souls from hades.

Right over here in the vicinity of this place is the "Inferno" of Dante; right over there in London is the "hades" and hell fire of "Milton." Everywhere in the world where shadow lurks that the moral nature has not vanquished or solved the problem, there is the hades.

The passing on to a future state of spiritual expression in all the conditions of human life is the inevitable proposition. The next state is a part of the human expression. If the spirit is not clouded in the mortal life it will not be clouded there: you are a part of the spirit life now. Now putting off the body does not make you less or more "departed." That is a part of the human expression. But this next step is not an eternal state. People oass from that state to other expressions in human life to gain the victory that is not yet won, to achieve triumphs not yet earned. It is in the state where temptation exists that the victory must be won.

Jesus did not recommend people to separate themselves from the world; he did not recommend conventual or monastic life to overcome the sinning, but ft is in the world that temptation must be overcome; it is in contact with time and sense that the triumph and the victory must be found.

No soul is ready to take final leave of the earth or to part from human expressions however many there may be, until every victory has been accomplished here. People say, "Oh, would like to shield my child from every temptation, from every condition of human struggle." Shield them as you may, guard them as you will, make pre-natal and post-natal finite to the Infinite), the soyl measures not only the immor- discover the whole realm of optics as an adjustment to hu- laws as perfectly as you can, the child will not out in life

not undervalue that which constitutes the environment of the human race. But you know, however carefully guarded, however watched, however trained, the son is sometimes a defaulting cashier, or he goes down into the shadow of the inebriate, or the daughter wanders out upon the streets. These are conditions that have to be overcome from within. No bolts or bars, no external barriers will improve them; laws are not adequate. No human being was ever forced by law into being temperate, or moral or just. Man was before the law. The consciousness of justice is before justice can be demonstrated. Temperance is the balance of human life from within. When this complete victory is learned there will be triumph over the "second death."

INFLATED STATISTICS.

Prof. Lockwood Presents Figures Given by The American Statistical Association.

Brother D. W. Hull in his reply to Mrs. Watson and Mrs. Stockey, in the issue of The Progressive Thinker of December 19, makes use of some misleading statistics regarding the number of adherents to the various churches outside of Christianity. He says, / There are five hundred millions of Buddhists, four hundred and eighty millions of Confucians, and over one hundred million of Parsis, Shintos and other pagan religions."

As many reads of The Progressive Thinker do not have time to look up statistics of this character, and believing that Brother Hull has inadvertently made use of unofficial data, and having the report of "The American Statistical Association" for 1903 before me, which association is considered to be competent authority upon statistics of the world's religions, I desire to present their last official report:

Christianity	
Worship of Ancestors and Confucianism256,000,000	
Hindoolsm\190,000,000	L
Mohammedania u	
Buddhism147,900,000	l
Taolsm 43,000,000	1
Shintoism 14,000,000	1.
Judaism 7,186,000	
Polythelsm117,681,669	1
Unclassified (In Europe)/ 1,219,000	1
	14

The report of this association for 1904 will undoubtedly be out in March next, when, in all probability these figures will

The Parsee religion—the religion of Zoroaster—to which Brother Hull refers under the name of "Parsis," no longer holds a special place in the list of the world's great religions, having differentiated into Mohammedan sects and numberless cults originating in oriental superstitions. That there is an element in India and Hindustan calling themselves "Parsees," is true; but they are so divided by schisms as hardly to be recognized as followers of Zoroaster-at least they have no authentic place in the reports of the religious

Eventually the hunan will evolve away from a religion based upon sorcery, necromancy, and a belief in the magical transformations of evil; and his expanding into lect will comprehend that any true system of religious / .hics, must be based upon nature's eternal principles of progression. Until such intellectual vision is born in the human mind, he will continue to voice the superstitions, and to demand the religious ceremonies of his ancestry. This is the shoal towards which the barque of Spiritualism Is sailing, and at which many of its leaders think they see the harbor of safety.

But we think otherwise. So long as religious beliefs can be turned into merchandise, so ong as seats in heaven can be sold upon the sorcery and platitude of "vicarious atonement," so long as the spirit world returns to say that "there is no hell, such as has been described," just so long will all forms of ecclesiasticism attack, anathematize and menace the Spiritualistic movement, because it interferes with the finan | The Carpenter's and Builder's cial support of its clergy and officials, and with its political religious propaganda in general. For the Spiritualists to adopt these ceremonial platitudes of religious sorcery, is to coll into a system of natural ethics the fetichisms of pagan necromancy. This is precisely what Constantine did for Christianity in an edict in 321 changing the day of pagan worship from Saturns-dayyto Suns-day, and another edict in 325 calling in convention the "Nicene Council" which fastened upon future generations the story of the phallic incest of one of the tutelary gods of the Jews, as testified in the tradition in the New Testament of the "immaculate conception" of Jesus, and which is historical and logical proof as strong as the testimony of Matthew, Mark, Luke and John, of the pagan origin of this ecclesiastical dogma. And this tendency to attach any great truth in human ethics, to some old religious skeleton of the past, by those who have personal or political interests to conserve, is voiced on the pages of history in the evolution of ethical science.

It would seem that there must come a time when the intellect would repudiate the ceremonials of ordination, conse crations, dedications and titles of reverence, as the ashes of challic worship; in which system of sexual prostitution they had their origin. It is difficult to conceive of an intellect claiming to be free, that can feel flattered or mentally strengthened by any of these ceremonials, knowing their

It is not a case of "Ecclesia-Phobia," as some of our good friends infer. Our doctors have mistaken both the disease, and its symptoms. It is an intellectual nausea at an effort to attach to a clean system of progressive ethics, the ghoulish skeletons dripping with the slime of a licentious age.

We look with amazement at the Spiritualist speaker, man or woman, who flaunts these symbols of the vilest ceremonial religion known to the page of history, before the gaze of an enlightened public.

There must come a time in the evolution of the human soul, when mankind will cease to be flattered by the titles and sophisms growing out of these old superstitions. Until that time does come, humanity will court the careless and meaningless adulations of ignorance; but in the rising sun of a true system of ethics, it will flee from this weakness and lack of intellectual courage, as from a nightmare of mental W. M. LOCKWOOD.

THE FADING LIGHT OF DAY.

'Jenny, gather up the scraps, and Hetty, bring the broom; Sally, push the kettle back and tidy up the room: Now's the time, 'twixt day and dark, to clear the work away; For the morn make ready by the fading light of day.

'Come, my boys, bring in the wood and split the kindling

Fetch some water from the spring and feed the waiting kine; You'll not need the lantern lads, the twilight's clear and

Haste and you will finish by the fading light of day."

Thus the dear housemother spake, still busy all the while, Helping girls and cheering boys with gentle word and smile, Till the tasks were ended and the sons and daughters gay Gathered round the fireplace by the fading light of day.

Scattered, scattered, far and wide, in distant lands, and dead!

Long the grass has waved above the gentle mother's head: But at nightfall even yet I seem to hear her say, 'For the morn make ready by the fading light of day."

Wiser now, methinks therein that hidden meanings lurk. Teaching ere that night shall come "wherein no man car work."

Every soul be girded ready; God alone can say If our eyes again behold the fading light of day.

-Marion F. H. Harmon.

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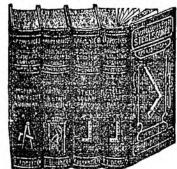
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THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. Yet may might it distinctly suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY .- We would like to impress upon the minds of our corre-spondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other re-quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on

one side of the paper.
ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line tem is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Cor-respondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep coples of your poems sent to this office, for they will not be returned If we have not space to use them.

Mrs. C. M. Harlan writes from Kokomo, Ind.: "The Spiritualists of Kokomo have organized a society of fortyone members, known as the Spiritual Science Society, organized by E. W. Sprague and wife, missionaries of the N. S. A. E. W. Sprague made several good and interesting lectures, and his wife gave many good tests, and both made many warm friends in Kokomo. The people hope to see them back in

Annie Throndson writes from Louisville, Ky .: "The Church of Spirit Communion holds services every Sunday night with a good attendance. We are having many investigators."

Once in a while some crime having for its motive revenge rather than robbery brings to mind the fact that among a portion of Washington's negro population still linger traces of the primitive superstitions of the race, to say nothing of the lurking poison of voodooism, witchcraft, trick-doctoring and other forms of Obi.

E. D. Hammond writes: "The en closed slips taken from the New York Sun and New York Times of December 21, 1903, in reference to Archbishop Quigley, show the trend toward the coming conflict between the Roman hieararchy and Liberalism; without any mincing of words of the intent of the enemy to undermine the foundation of our republic. The warning should be sounded by every Liberal publication in

H. E. Pomeroy writes: "The plot a theocracy; Moses and Daniel Hull, a priesthood, and they are succeeding fairly well, but popery and priestcraft are 'psychological crimes!' Science and sophistry, logic and lunacy are abundant in Modern, as well as ancient Spiritualism. But, 'Oh, Lord! how can we get to heaven?'"

A Chicago Daily says: "With all due respect to doctors, the other side ought to have some show. If doctors always cured the sick there might be some excuse for compelling a man to employ them in time of need, but as doctors frequently disagree and are by no means infallible, and as cures have undoubtedly been effected by other means than medicine, and as the scriptures, in which many believe, are authority for faith cures, mental healing and the like. it is but reasonable that this large body of psychists should have recognition and that due weight should be given to their opinions and individual rights."

M. A. Millburn writes: "The services at the Second Church of the Soul. Van Buren Opera House, Madison street and California avenue, are most interesting and instructive. M. L. Shaffer lectures and replies to written questions from the audience. A recent lecture on 'The Orthodox Devil' was most convincing that his Satanic Majesty exists only in the evil in mortal mind and in undeveloped evil spirits. Lora Holton Upson. recently returned from Boston, is serv ing as test and musical message medium for January. The letter phase is a most rare gift, rendered in foreign and native language. Mrs. Kaywood is unfailing with her offering of lovely flowers. Come and enjoy our blessing, every Sunday, at 3 and 8 p. m."

"My wife has left me and I want you to get her!" exclaimed William H. Pomeroy as he burst into the office of Pros iting Attorney Cooper, at Kokomo Ind. "She has been hypnotized by a woman. She never would have left me and her three children if she had been in her right mind. Mrs. Baker, a Frankfort woman, has passed a spell over her. She always exercised a strange influence over my wife and she has taken her away from us now." Pomeroy of logical reasoning and eloquence, and it is to be regretted that the Spiritual-crumpled letter which he said he found ists of this city cannot retain this on the table when he went to his home this evening. His three children, the oldest of whom is eight, had been alone all afternoon. Their mother left about

noon, they said. Texas: "If you will kindly give me space in your valuable paper I will now give an account of myself and work in the spiritual field for the past three months. I left my home in Cleveland, O., in September, serving the Independent Association of Spiritualists in Toledo, Ohio, for the month of October Then I went to Battle Creek, Mich., for the first two Sundays of November. I found such a congenial reception and appreciation there that I felt loth to leave, but as I was booked for Spring-field, Mo., with the First Association of Spiritualists, for the balance of November, I had to leave at the appointed I found Springfield a haven of rest for the tired sensitive. The society is small but harmonious, and works in harmony with and appreciates the efa speaker and medium. Brother and Sister Dixon are royal entertainers. This noble band of workers is putting forth every effort to raise funds to build a temple, and I am sure they will suc-Dec. 1 found me en route to Dallas, Texas, to serve the Truth Seekers'

Spiritual Society. I find here a small

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society, but noble, earnest souls at the helm, working valiantly for the truth and humanity. I feel I have an appreciative and harmonious people here, and that much good will be done. I will be glad to correspond with those seek ing my services for meetings through the week, and will officiate at funerals. Present address, 193 Grand avenue Dallas, Texas." The Rochester Daily Republican says

"Dr. E. H. Denslow, who has so ably entertained and instructed the Spirit ualists and Liberals of this place, for the last three Sundays, will depart with his wife and sister, to-morrow, for Bloomington, Ill., and from there to the sunny south. The many friends of these good people regret their departure and hope they will return to this city in the gentle springtime and make this their future home. Dr. and Mrs Denslow owned and operated a health home at Sturgis, Mich., and were considered as good representative citizens but in care of a large number of suffer ing humanity, after many years, they became overtaxed, sold out and will spend some time in traveling."

Joel Byrnes writes: "The Progressive Thinker is growing better. I cannot do without it. It forces progressive thought upon its readers. Charles Dawbarn, Hudson Tuttle, Lyman C. Howe, Dr. Sweringen and others are first-class thinkers.

Rising Sun Spiritualist Mission holds services every Sunday, afternoon 2:30, evening 7:45, at Star Lodge Hall, 378 S. Western avenue. Good singing. Speaking and spirit messages. All Welcome. Seats free. Special watch night services. New Year's eve. December 31, 1903, at the mission. A special program for this occasion. Lunchèon will be served. Seats free.

Wanted, by the Church of Truth of Denver, Colo., a No. 1 speaker and medium. Address the secretary, I. T. Niles, 2011 Scott Place.

The Boston (Mass.) Journal says that at Athol, believers in the supernatural and those that place faith in paimists are preparing for the \$1,000,000 fire which a fortune-teller recently predicted would lay Athol in ruins after Jan. 15. Mme. Marchmont's prophecy was

published Nov. 29, and it produced a sensation among people who believe that the past, present and future can be told by the lines in the hand. The prophecy has even affected some people who profess to have no faith in the smooth tales of fortune tellers and say that such nonsense is food for superstitious people. Fire insurance agents are rubbing their hands with glee, for since the terrible prophecy was made they have insured the property of many who say they are going to be prepared for the worst. Among them are a few prominent people who are filled with iread, although some of them are ashamed to acknowledge it openly, it

Mrs. Bertha Hasbrook writes: "The First Spiritualist Church Society of Battle Creek, Mich., is meeting with its usual amount of success. We have two meeting every Sunday. The Ladies' Auxiliary meets each Tuesday afternoon for our Thought Circle which is interesting a great number. Every two weeks we serve supper on Saturday night, and we are well patronized and enjoy a good reputation for serving the same. We aim to place the best talent on our platform. For the month of December we have Mrs. Eva McCoy of Marshalltown, Iowa. She gives short talks and mesages. We enjoy her work very much. She is a true worker. We have not engaged all our time, and if any good, honest speakers and mediums wish to correspond with us, they can do so by addressing me at N. 35 Division street. North."

That clear and logical writer, Henry Scharffetter, of Baltimore, has in a recent number of the Baltimore American a fine article on Spiritualism in reply to an editorial in that paper. The uninformed public are given a clear and most educational view of the spiritual

philosophy.

Aug. Recht writes: "The Society of Spiritual Truth which meets every Sunday at Crosby Hall, 423 Classon avenue. Brooklyn, N. Y., had a well attended meeting December 20. Mr. Rassmussen gave a number of spiritual messages, assisted by Mrs. Henderson, of Newark, N. J., and Mrs. Smith, of Brooklyn."

The Spiritualist Church was fairly well attended last night, considering the frigid atmosphere and slippery Those present were amply repaid for venturing out in the frosty air, by listening to Rev. Harry J. Moore who discoursed on the subject of 'Some Cardinal Teachings of Spiritualism.' The speaker dwelt at length on the mistake of sending the murderer from the gallows to the realm of eternal bliss with bouquets, prayers and the cross in his hands while his victim is condemned to darkness, and said if justice reigned, the murderer would be compelled by law to work out his salvation alone without the aid of priest or preacher. Mr. Moore holds the doctrine of forgiveness as pernicious and one that makes easy the path of the wrong-doer and should be relegated to the past with that other nightmare of rewards for right doing, and everlasting punishment for wrong-doing. The lecture was one young man indefinitely.-Rochester Daily Republican.

An extraordinary story comes from Penrhyn, in Wales, Eng.: The wife of a quarryman was bathing her 2-monthold babe, when she was thunderstruck to hear the child say plainly in Welsh, 'Next year will be a terrible year, mother." The mother rushed in terror to the next door and told what she had heard to a neighbor, who ran immediately back, picked up the infant, and as she soothed and caressed it, coaxingly asked it if it had told its mother that next year would be a terrible year? To her astonishment, the child looked at her, said "Yes," and fell back dead. The story has been discussed far and wide, and the two women have been cross-questioned without shaking their story. At Penrhyn, where the people are rather primitive and relig-

ious, there is much foreboding. E. McMerrick writes from North Tonawanda, N. Y.: "We have in the two towns of Tonawanda and North Tona-wanda about 20,000 population. Why wanda about 20,000 population. Why nomenal medium, for I believe the phenomena of Spiritualism is the only true way to convince a person of immortal plain and illustrate the science of Spir-

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns

of The Progressive Thinker are for sale at this office. Bear this in mind. We go to press early Monday mornig, hence communications intended for

that current issue should reach this office not later than the previous Saturday morning. Bear this in mind. The negro race is nothing if not su perstitious. In nearly all parts of Africa, in Central America, where the ne-

gro blood predominates, and in the West Indies, especially in San Domingo, the belief in charms, hoodoos and the power of incantations prevails almost universally. At any rate, it would be nearly impossible to find a colored man or woman without superstitions of some sort. Even in this country, where the races possesses superior intelligence, there exists in the negro mind a deep seated belief in the supernatural that nothing seems potent to eradicate. James H. Roberts writes: "Your pa-

per just suits me to a T. The way you lay it to the quack preachers and their theology, the quack doctors and their humbug drugs, and especially the Catholic church, suits me to a fraction Long may you live in the good cause of

The Chicago Chronicle says: "As Chicago is the natural center for large gatherings, it was not without reason that the proposed International New Thought Association should be organized here. Chicago is hospitable to all new thought that does not conflict with established laws. It is also favorable to any gatherings wishing to seek through law a better order of things than the present. A recent decision in a New York court fining an intelligent man for not employing medical assist-ance for his sick child when the man was firmly convinced the means of healing used were the best possible seems like a violation of the rights granted, by the Constitution of the United States Other decisions of courts in other states have given the impression that the interests of physicians rather than a desire for the good of the patient have led to unjust interpretation of existing laws or to passing new laws favoring the doctors of medicine.

R. Cowell writes from Oakland, Cal.: "As a subscriber to your valuable pa-per, I have not noticed much news from this part of the country-not because there is not much to write about here in a city of 80,000. There are from four to five meetings every Sunday evening here, with some of the best speakers and mediums that can be found any where. One is conducted at Woodmen Hall, 521 Twelfth street, by Mrs. R. Cowell every Sunday at 8 p. m. Her audiences are large, and any visitors from the eastern state will be made welcome. Mr. Colville is visiting this city and is doing good work. Your val-uable paper is in good demand." The Post and Record, of Rochester,

Minn., says: "Last evening about thirty of our residents gathered at the home of W. K. Sheppard on South Broadway and listened to a lecture on Spiritualism given by Rev. W. J. Erwood. Mr. Erwood is of pleasing appearance and has an excellent style of address. Before his lecture those who wished placed various articles they had been wearing on table from which later the the speaker was to give readings. The meeting roper started with the singing of "In the Sweet Bye and Bye," during which the medium allowed those influences which move him to work upon his mind In the lecture then given it was stated that the religion or better, theory of Spiritualism, is based on the fact that there is life after the change called leath. Also that there is no unbridge able chasm separating friends in this passed from this world but that messages may be and are received from those who have died assuring people here of their happiness. It was also that Spiritualists do not stated seek to tear, down any religious views, that they make no distinction as to sect. However, this belief does not try to make sectarians, rather non-sectarians. The lecture was interesting and seemed to prove to those present that there was no humbug, no trickery in Spiritualism. The readings given from the objects placed on the table were in many cases marvelous and wonderfully true."

C. W. Stewart and the Folsoms are meeting with splendid success at Howard Hall in St. Louis. On Sunday evening the hall was crowded to its utmost capacity with a highly intelligent audience, and after a well received lecture. messages were given by Mrs. Laura Jones, Mrs, Sheridan, of Iowa; Miss Ella Preston, of St. Louis, and Mrs. Josie K. Folsom. Miss Preston promises to be a most wonderful test medium, being able to read a letter verbatim in the pocket of a total stranger. Mrs. Folsom excelled herself in the marvelous manifestations which have already given her a national reputation. Their ddress is 3013 Dickson street, St. Louis, Mo.

Indiana has produced another freak for the contemplation of the civilized and credulous world. This freak is two acres in extent and is found in Kosciusko county, in the outskirts of the town of Silver Lake. Geologist Blatchley was told some time ago of strange doings at Silver Lake. A meadow where the grass crackled under the feet; where the ground imparted mag-netism to steel; where the turning of the mould caused sickness to some and gave strength and vigor to others, was the subject of uncanny tales, and Blatchley scratched his official and wondered. The stories continued to come, and took shapes much more tangible than can be assumed by the correspondent's smoke-borne dream. Mr. Blatchley sent an assistant to verify the rumors. R. A. McDaniels, who delights in meddling in the progress of snakes, bugs and creeping things, went forth to study the crackling grass and to feel the shocks arising from the magnetic two acres. He found the current patch, and reported unofficially, that the stories told by the wondering and alarmed natives were no bigger than

the homely truth. G. R. Reed writes from Arizona: " cannot do without The Progressive Thinker. I am greatly interested in the discussion of The Great Psychologcal Crime. I commenced reading the Symposium prejudiced against the book, which I had never read, but I had not gone far before a new light broke in upon me, and I now see plainly it is just what we need and it will surely lead to a higher standard of spiritism. Geo. B. Moore writes: "We have been

having some good meetings here at Fort Scott, Kansas. We meet at the W. O. W. hall Thursday and Sunday nights and the big hall has been filled to overflowing lately. Since Mrs. Bledsoe organized our society we have been getting in some new mediums and securing new lecturers and mediums. We have just finished an extra good engagement with the gifted lecturer, Mrs. Bessle J. Bellman, of Howard, Kansas. Mrs. Vestal, the daylight trumpet medi-

ALWAYS GIVE YOUR FULL NAMS AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR

um, gave tests, and now we are continuing to hold meetings; on the regular nights to listen to one of our home lecturers. We have been highly enter-tained by Mr. and Mrs. M. Bartel. Young Charles Bartel is accompanying his parents onithis trip. He takes spirit photographs, and the photo he has taken of Mrs. Etta Bledsoe is the marvel of the 20th century, as there is a full form materialization taken on the pic-ture, and Mrs. Bledsoe's excellent control 'Sinceta,' is fully recognized on the same plate. Mrs. Mary L. Kaiser, the Fort Scott medium; recognizes several of her controls also on her picture. We would be pleased to hear from all lecturers and mediums coming our way. We will treat you nicely, and do all in our power to make your visit profit-Dr. E. H. Denslow writes: "Arriving

in Rochester, Ind., Nov. 28, I spoke on

Sunday, Nov. 29, both morning and evening to the energetic little Spiritual-

ist society, composed of the representa tive minds of the city, who, though not many as to number, are still strong in zeal and enthusiasm. Dec. 2, Brother and Sister Sprague addressed the audience in the interests of organization. They are well known in Rochester and have many friends there. I also met Mr. Harry Moore, who has served the society in times past, and who is now trying to rise from out the shadow of his recent severe bereavement, transition of his companion. I again addressed the society, Dec. 6 and 13, to very appreciative audiences, and after promising a return in the near future myself and wife reluctantly bade them good-bye and speeded our way to Bloomington, Ill., where we are at present er joying the hospitality of those genial souls, Colonel and Mrs. Freeman. Sunday, Dec. 20, I will address the good people of Bloomington, after which we shall-continue our journey southward." Mrs. L. Wood Phillips writes: "I feel that you are a friend to all subscribers of The Progressive Thinker, in letting them have it so cheap, and also your most excellent premium books. I wish to get The Seers of the Ages this time. The author's name is enough recommendation for the book. I think some times the discussions and arguments in The Progressive Thinker waxes too warm, especially concerning The Great Psychological Crime. As for myself, if it had not been for mediumship I neve would have rejoiced in the blessed light of Spiritualism. Without the phenomena of Spiritualism, it would have no foundation whatever. I think the majority of us are not far enough advanced to substitute anything better, or even to understand. Maybe in time our sense will be so fine we can distinguish im pressions on our minds made by our spirit friends, from our own thoughts."

Gertrude Soffel writes: "The semi-annual election of officers of the Church of the Golden Rule was held at 52 Dearborn street, Sunday last, when Dr. R Greer was elected president; Gertrude Soffel, secretary, and Dr. J. H. Randall, pastor. Treasurer and other officers to be elected in the near future. After the election, Dr. Randall delivered most interesting, edifying remarks upon the value of the Golden Rule; also the meaning and mission of the Church of the Golden Rule, and declaring that the individual practice of the Golden Rule was indispensable to the welfare and happiness of the whole human family

For instance, its first effects would be a sense of right and sense of honor among men, the abolition of crime, attest violence and disorder. "Whatsostreet violence and disorder. ever ye would that men should do unto you, do ye also even unto them." Thus injure no one, but on the contrary, would benefit every one. Dr. Randall s positively a high-class mentally il luminated, inspirational speaker, radi cal and progressive, and in newest thought, in all human reforms, is far in advance of the present times The Church of the Colden Rule will hold no services December 27, but will on Jan uary 3, when Dr. Randall will speak. Subject: 'The Golden Rule, the Natural Law of Human Conduct in the Home, in Society and in the World."

Louie street, Dayton, Ohio: "We are now conducting spiritual services here in Dayton, and are trying to build up the cause. They have asked your humble servant to teach the philosophy for them, and I have consented to do so provided they would unite as one force and make a strong effort to get a foot-hold in Dayton. I talked to them on Sunday, and am to continue the work and make a strong effort to be recognizéd as a factor. There is a good field here, but like all other denominations, they must put their shoulder to the wheel, and work, and if they will give me their spiritual support, I will guarantee that the material support will fol-

J. M. Bartscherer writes from 115

Secretary writes: "The Hyde Park Occult Society was especially favored on Dec. 20, with a lecture by Mrs. Caroline Catlin, subject, 'Is there any real conflict between Spiritualism and the teachings of the Bible. To say it was fine is putting it mildly. Any one who can handle a subject as she did hers, should be put to the front where she would be sure to stay. On January 3, Dr. H. A. Cross will deliver his lecture, Life Here and Hereafter. Everybody velcome. Services every Sunday vening at 7:45. 323 East 55ta street, welcome. Jackson Park car."

N. A. St. Clair writes from Toronto. Canada: "On Saturday night, Dec. 19 very interesting services were conduct ed by the Toronto Spiritualist Association, being the ordination of Mrs. E. A. Calvert and Mr. F. C. Wilson as ministers and teachers of the spiritual philosophy. Mrs. Calvert is a resident of Toronto, and has been an earnest and active worker in the cause of Spiritualism for several years. She is a lady of marked-individuality and has many ac complishments, possessing a high order of intelligence and ability. She is versed in biblical and Spiritualistic literature, a fluent speaker and excellent and forceful lecturer. We predict for Mrs. Calvert a brilliant and useful career in the work of spreading truth and dispelling errory and most heartily recommend her to societies desiring the services of an energetic worker and accomplished lecturer. TiShe leaves here for Los Angeles, California early in January, for the benefit of her health, and will remain there several months. Mr. F. C. Wilson is addiligent worker of long standing in the cause in Toronto. He is superintendent of the lyceum, and takes a deep interest in imparting truth to the young. He is well posted in sclentific matters; is an entertaining and capable lecturer, a splendid debater and a clear and logical reasoner. We expect Mr. Wilson to eventually occupy a prominent place in Spiritualistic ranks. Appropriate addresses were delivered by Dr. B. F. Austin, Mrs. Kate R. Stiles and others. The association feels en-couraged by the progress being made in the good work in Toronto. Mrs. Stiles serves the Hamilton, Ont., Spiritualist Society during January, and

in. Harding returns to the Toronto and this sphere of being will be en rap-Spiritualist Association for January and port with the children of men on earth. February."

PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET. III 528 West 63rd street, Sunday evening at 8, on the very interesting subject, "The Omnipresence of Life." The masterly manner in which the subject will be presented will insure a very large attendance."

J. F. Smith writes: "The Progressive Thinker, the best Spiritualist paper published on the face of the earth today." Dr. Freedman, the Australian Healer,

writes: "My love and personal knowledge of the phenomena of Spiritualism, prompts me to write at this time briefly in the columns of your progressive and newsy paper. Last week Mrs. Effie Moss, the well-known and tried materializing medium, arrived in Chicago. This is her first visit to demonstrate er powers in this city. I regard her as a materializing medium above reproach. I have studied this phase extensively and have witnessed more than a hundred seances through this medium alone, and can stake my reputation that all those who will give her a visit will be well repaid. Chicago needs good mediums to spiritualize the homes and stimulate those who have lost courage in this phase of phenomena. Through this medium your friends come and distinctly identify themselves. She is holding meetings at 8233 Wabash ave-

Hattie G. Webster writes from Columbus, Ohio: "The West Side Lyceum will give a Christmas entertainment, Wedn'esday evening, Dec. 23, consisting of songs, recitations, fancy and flag drills all apropos of the event, the celebration of the coming to the world of that grandest of mediums, the lowly Nazarene, whose life was the exemplification of purity and goodness: whose teachings of brotherly love, if practiced by his followers, would all too soon usher in the millennium. Would that it were better understood by all Spiritualists and so-called Christians. Our lyceum scholars will each receive candy and a gift; also extra prizes for the best recitations. We have the banner society and lyceum of Ohio, inasmuch as we have bought and almost paid for the first spiritual temple in the state. We have enrolled on our book seventy scholars, a great many of whom are children of non-spiritual parents. Have been organized since Jan. 3, 1901. Hattie G. Webster, conductor; H. E. Boerstler, assistant."

Mrs. Clara E. Strong, president of the Sunshine Club, holds public services 724 Washington street, America Hall, Boston, Mass. Sunday morning circle 11o'clock; Sunday-school 12:30. Afternoon and evening service at 3 and 8

Mrs. Emma Gayser writes: "I have just received the two books and am ever so much obliged for your kindness. I have taken worlds of comfort reading my papers. I would almost rather go with only one meal a day than to go without The Progressive Thinker in my house."

Dr. Beverly writes: "Our box party was a great success. Nearly two hundred were in attendance and were de-lighted. The booths for the mediums and palmists were well patronized. It was long after the midnight hour when the well-delighted guests wended their way home. Our committee will give another dance early next month. expect soon to announce some noted mediums to demonstrate for us, as we have nothing but first-class talent. We welcome all mediums who wish to use their gifts to help others into this beautiful light."

Catholics all over the world may eat meat on New Year's day, which falls this year on Friday, by a special indul-gence of Pope Pius X. A letter from Archbishop Quigley conveying the Pope's ruling in this matter will be read in all the Catholic churches. The privilege is a remarkable one, being the first time in the history of the Catholic church that papal permission was granted allowing Catholics to partake of meat on Friday, except when the feast of Christmas fell on that day. Alas what superstition and ignorance in the Catholic church.

Mrs. C. H. Mullins writes: "I herewith send notice of Mrs. L. D. Wyn-koop's death. She was a beautiful woman. She had been a Spiritualist for over thirty years. She was 77 years of age at the time of her death. Although she had suffered intense pain for over a year, with little, if any relief, her face was beautiful to look upon, lying in the casket with a peaceful smile resting there. Mrs. Cora L. V. Richmond officiated at the funeral."

Albert Harrison Waitt, the gifted healer, is spending the holidays with his family in Minneapolis.

J. M. White writes from Kansas City, Mo.: "For two Sundays past, Mr. Aber has been holding test meetings at his residence, and all attending received messages from their departed ones. Visitors to the city should take the 12th street car, east to Bales avenue, then walk north to Tenth street. People of the highest social standing are attending these seances, and no one yet has gone away without receiving proof of continuity of life. Words cannot express the manifestations here; must be seen to be appreciated."

A MESSAGE,

Purporting to Be From Spirit S. S Jones.

I am glad to be able through you to say that this life, this state of the soul this side of the grave, is a glorious reality, which demonstrates, beyond the possibility of a doubt, that truth of the philosophy of our glorious faith.

There is nothing in Christian ethics which commends itself to the pure soul. To conceive of a cruel and revengeful God, to think of a Creator who possesses all power, and whose goodness is boundless, so creating the human soul, that it must sin through ignorance, to a great extent in the through human life, and then punishing such sin, is beyond the power of those who believe in justice, and who are endowed with a reasonable amount of

sympathy. When on earth my whole being re volted at the teachings of the Christian church, in regard to the soul and the hereafter. I made war upon those monstrous teachings when in earth life, and I am making war upon them here Such notions on earth, are cruel relics of barbarism. They are the echoes of a savage and truculent primordial age. They are becoming less and less pro-nounced as the world advances in civilization; and will, one of these glorious eras for humanity, be remembered as one remembers the hideous nightmare. The human family is advancing. Its vanguard has already reached lace, where the correct view of God and the universe is obtained. The grand Spiritualistic philosophy has found a permanent abiding place on grand earth, and it will never desert its post. Slowly, surely, gloriously its hopeful and truthful teachings will take hold

of the hearts and consciences of man,

port with the children of men on earth. Faithtul bands of spirits here have long labored to bring the human soul into harmony with the conditions of truth, and that labor has not been in vain. It has been gladly and freely bestowed in the past; it will be a willing labor of love in the future.

This is not a condition of inaction and nothingness, where, loafing around a throne, songs are chanted forever. It is a sphere demanding the highest ser vice, surrounded with boundless opportunities. The true soul enlists at once in that service and avails itself of those vast opportunities. So, we are enabled to aid our friends on earth and to direct them aright, as well as to fit ourselves for greater usefulness as future ages shall come and go.

I do not know what is in store for us in the future. No one around me knows. We are moving onward and upward continually to a "higher plane and broader view,

"Hills peep o'er hills and Alps on Alps arise."

The possibilities of the future are in finitude. There seems to me to be no end to the progress of the soul. The future is wisely hidden from the pilgrim, as he joyously proceeds on his upward journey. He feels that he must make the best of the conditions which surround him and with which he s blessed; and to securely rest upon the knowledge that the Great Source of all his blessings can be implicitly trusted from the cradle upward and forever.

There is no death, there is no decay for the soul. Its capacities are bound less. Its ambitions should be lofty And the sooner the soul, which is the real being, gets into harmony with truth and with God, on the bleak shores of earthly existence, the better for its progress here.

In the regions of earth emancipated souls encircle you about. These phantom beings whisper to you encouragement and hope; they try to lead you in the path of virtue and truth; they inspire you with the belief of immortal ity; they endeavor to bind up the bleeding heart and wipe away the bit ter tears of grief. They are angels of mercy to the incarnate souls of earth. Let your soul listen when they commune with you. Heed well the holy impressions which they make.

What a gigantic, what a glorious, what a happy creation is the great uni-verse. It is without beginning or end, but it is ever progressing to higher and higher ideals. The old idea that the Almighty is the same yesterday, to-day and forever, is a beautifully expressed error. He is the very soul and life of progress. Without progress would be stagnation and death. progress

Rest assured that you have menced an endless journey-one full of labor and change. But one which will develop your highest qualities, enlarge the scope of your emotions, and increase your happiness, as you advance along the line of eternal progress. Sent by Carl C. Pope, Black River

Falls, Wis.

Materializations.

To the Editor:-Through an invitation, Mrs. May McCoy, the materializ-ing medium, of 950 Case avenue, Cleveland, Ohio, also her seance manager Mr. H. E. Chase, came down to Cantor this week and so far has held two very interesting seances under strict test conditions, she being placed in a chair in the cabinet and tightly and securely handcuffed to the chair upon which she sat, the keyholes of the handcuffs sealed, the seal marked by a member of the circle and the key retained by him until the seance was over, after which the seai was examined, the handcuffs unlocked and removed by him and other members of the circle. The cabinet used by Mrs. McCoy is about six feet high, six feet long and four feet deep and can be placed in any portion of a . The two seances room. were held in the home of Mr. and Mrs. Henry Dohn, 928 West Ninth street. The cabinet was placed diagonally across the southwest corner of the room with no window nor back door to it. The chairs were placed facing the cabinet, in horse-shoe shape, giving each and every one a good view of the cabinet. Mrs. McCoy's 'main seance control is Captain John Edward Smith an old sailor, and for years was captain of the Two Fannies, a boat that plied between Cleveland and Detroit and other points on the great lakes, but who during a storm at sea, lost his earth life. Another important as well as interesting cabinet control is little Miss Arvella Pierson, who died some years ago in Cleveland, and with whose family the Medium, Mrs. McCoy, was quite vell acquainted.

During the first seance given this week by Mrs. McCoy twenty-eight forms came out of the cabinet and into the room, a majority of whom were friends or relatives of those present and with whom the spirits held pered conversations, some of which were of several minutes duration while other conversations only lasted a moment or so, the spirit being able apparently to hold the form for only a short period of time. Another very interesting feature of

Mrs. McCoy's seances is the making of

ace under a good light by spirit Jennette Lambert, a lady of French birth. while out in the room and in plain view of the sitters. In addition to the cabinet controls, near and dear friends of the sitters, there came a spirit who claimed to be a Hindoo. This spirit came to a lady who was in the circle and whose daughter is a medium, to say to her that he was helping her daughter in her mediumship. An old colored wo-man, Aunt Peggie Jackson, who often materialized in seances held by Harry Archer, also same and a more typical southern darkey the writer has never seen. Several Indians dressed in their native costumes strongly manifested, one of whom gave the writer in plain view of the sitters, a very satisfactory treatment for a severe spell of headache: the pain disappeared and has not yet returned. The second seance was equally as interesting as the first but want of time, and as I do not care to take up too much of your valuable space, I will not ask for space in which to have you record many things that no doubt would be interesting to many of the readers of The Progressive Thinker. These seances have created quite an interest among the Spiritualists of Canton, in fact have been the means of bringing out a number who seldom seek after truth through the channels of phenomena, two of whom being for the first time convinced that materiali-

zation is a fact. Mrs. McCov expects which several other seances will be E. R. KIDD. held. Canton, Ohio.

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have called forth such a host of re-spondents, that to give all equal hearclearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes the country of the past. ted, and the style becomes thereby as-sertive, which of all things is to be dep-Correspondents often weary Every one has to wait his time and place, and all are treated with equal

NOTICE.-No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTI,H.

O. Barnett: Q. Please show the consistency of the Universal Intelligence working malformations in the animal and other kingdoms?

The question rises in a mind which is shadowed by the old conception of God and Nature; of an all-wise creator, in whose work there must be perfect consistency, harmony and justice. Constantly we see, on every hand, the failure of this ideal. The purposes of the Good God miscarry, and fail. The result is often disastrous and is called evil. With our minds clouded by preconceived ideas the universe becomes a mystery, and if we follow in that di-

The creative or evolving forces are constantly active and their results depend on an infinitude of conditions. They, when unobstructed, move in determined lines which are called laws. When they meet with obstructions, their course may be changed, and what should be beautiful formations become "malformations." The sting of a fly produces a gall on the oak leaf. The processes of growth are the same, their direction has been changed. The em-bryo which has the possibilities of human perfection, may become a monstrosity, because of nerve-shock, or failure of nourishment. The energies of growth are blind as to results. The tissue-creating vitality apparent in a cancer are as active as in the formation of normal cellular structure. It is even greater, as though it would atone for false product, by greater quantity. The apple is a product of vital forces, and the worm at its heart, aborting its perfection is another product of the same forces. Thus in all nature, there is no-where visible an all-discerning intelligence with plans which infallibly reach their ends. There are millions of fail-To one success. There is no comensation for the ones who fail. There is no justice visible in the action and reaction of the elements or forces. Jus-

Seeker: Q. Can you give the names of the spiritual papers published in for-

mysterious confusion of contradictions.

A. In England there is published Light, weekly, London; The Two Worlds, Manchester, weekly; The Spir-itual Review, monthly, and The Lyceum, for the Children's Progressive Lyceum, London.

In other countries there is published, Weekblad, Hague, Holland; Journal du Magnetisme, Paris, France; La Monde Occulte, Paris, France; Review Scientifique et Morale du Spiritisme, Paris, France; Mediumship, Monthly Review, Rome, Italy; Revista Espirita, monthly, Porto Alegro, Brazil; Reforador, Rio Janeiro; Luce e Ombra, Milan, Italy; Dzewey Lucia, Warsaw, Poland; Zeitschrift fur Spiritismus, weekly, Leipsic, Germany, Revue d' Etures Psychique, monthly, Paris, France; Constantia, Buenos Ayres; La Revolution, Barcelona, Spain; Luz y Union, Barcelona; Le Messenger, Liege, Belgium; La Progress Spirite, —, France; La Nuova Parola, Rome, Italy, and Harbinger of Light, Melbourne, Australia.

have editorial writers of splendid ability, and are constantly publishing bellifity. These magazines and weekly papers ity, and are constantly publishing brill iant contributions in every department of Psychic Science. They abound with well observed facts, and descriptions of phenomena, and philosophical and scientific discussion. Translations from them would be highly interesting and instructive to American readers of Spirter distic literature.

own spir vative Spiritualist: Q. Is it This for the growth of the cause, This for the growth of the cause, as Consecritualism respectable, rath not bettel closely maintain that which to make Sight?

er than to see ever grew "respectable" of think is lizzard in they error is the cause.

O. A. No cathrough its surely is unforther than the riverse surely is unforther than the riverse selves, that hand destroy the it and think it devolves on them the rive it rank and position; to begild, bejewel and be dizzen it to make it presentable to the religions of the past. "It must," say they, "not fear to appear a little like orthodoxy, although at heart it may be quite different; its garb must be something after the old style, or else people will be frightened away from all connection with it and thus be shut out from the benefits it might give them."

They would pray verbally at the beginning of every lecture to an imaginar, God and hang on all the oratorical four-ishes about Him and His Son, that would please Catholic or Protestant, trical term or phrase. Price 25, cents.

with a double meaning, one for the conservative and one for the radical por-tion of their audience—providing they are well enough versed in allegory to make any meaning out of it. They would make frequent references to the Holy Bible, as if they deemed it infalliruth uttered by Tom Thumb is just as rue as though uttered by Moses. I do not know but they would robe it in a creed and by also and a cross around its ne & to appear "respectable," and excuse themselves by saying "such things mean nothing, and if they please

people, let them enjoy them."
We want nothing to do with that which is meaningless. . The demands of NOTE.—The Questions and Auswers usefulness are enough to engross our minds without our giving our attention to mere forms. Ours is a practical reling compels the answers to be made in ligion; its genius may be eccentric, inthe most condensed form, and often as much as it does not ape the forms

appearances, Spiritualism might draw into its ranks more aristocracy and wealth, and thus gain "nosition" and thus gain "nosition" with waiting for the appearance of the presence of the special weeks ahead of the space given and hence there is unavoidable delay.

Every one has to week the time and in the space given and hence there is unavoidable delay. quished. The shouting crowd, in all ages, has been beguiled by falsehood. The great reformers have been content with their immortal inspirations, and praise of those in high places.

The religion which makes this life a vale of tears," instead of a joy in its living, as it was intended to be; which makes heaven dependent on dogmatic belief, forms and observances, is just what Spiritualism came to change. The aristocracy which tramples the poor in the dust, and dwarfs their souls that it may glitter in luxury and ease, Spirit ualism would reform, not win by soft apologies. We would not have Spirit Were spoken by the elder man, evident ualism pick the pockets of the children of labor to build elegant churches and lofty steeples in order to be respectable in the eyes of the time-serving crowd. It must win by the glory of the truths it represents, and the earnest devotion and spiritual unfolding of its adherents.

If we would have a great and glorious cause, to mark and make an era in the history of the world, which is the high purpose of the angel forces, there must not only be belief and knowledge, but zeal and devotion. The reform must begin with each one who claims to be a receiver of its teachings. Every ignoble person who professes belief rection its perplexities can never be cause, brings that cause into disgrace as he is selfish and ignoble. It is the magnanimity of aim and endeavor of adherents that gives character to the cause they advocate and compels respect from even its enemies.

We are constantly reminded to "try the spirits," whether they be good or evil. We may try them in a way not in the meaning of this advice—their love and patience, and watchful care-and before we arrogate to try them, should we not spiritualize ourselves and there become somewhat equal to the task? Spiritualism has not for its purpose o materialize spirits, but to spiritualize man. If he reaches upward to the great occasion, the cause will need no apology, but command the attention and admiration of the thinking world.

What Is Your Key Note?

To the Editor:-Through my recent of Mental Telepathy. Key note is the law of affinity. Persons that are constructed in the same key note, their thoughts are one. I have made experiments with this

convinced to my entire satisfaction thousand miles, that by this system, thought transfer For all that passed between them of ence is possible. I know that your paper tice, right, intelligence as comprehend is open to give any practical scientific creation a fair ist in his mind alone. When he applies seek your aid in giving this truth to the thought as manifest by him to the pro- world. I want you to procure, through cess of the universe, and thinks it is the columns of your paper, some highly governed as he would govern it were he intelligent men to promote this experipossessed of omnipotent power and un ment to explain the principle in detail derstanding, he finds himself lost in a in relation to the law of applied tone or thought transference. The following article will give full instructions how to proceed in getting favorable results, so that persons that feel interested in this subject may have a better understand-

ing of this project.
In the first place those that want to investigate my system of thought communication must determine their key note by going to a musical instrument speaking in their natural tone of He has gone way off his beat, voice find the key that chords with And we never again shall meet. their speech, then they must discover the pitch. The range of pitch of all person's voices is designated in two cotaves, above and below middle C. There are only twelve tones in that measure that relate to all creatures.

The conditions to be complied with n order to accomplish good results are these: We must become passive by vacating the mind from all thought; persons that operate must be constructed in the same key note and the same pitch in order to complete a perfect chord vibration; they must be given up wholly to this one object; their thoughts must be directed to the communicant; the communicant must be in a passive state, then you must think the tone in your mind and send the mes-

When we come to investigate the other systems of communication such as the telgraph, telephone and Marconigram, we discover that they are only systems of tone transference, but conluctors are used such as sensitive plates, batteries and wires, these are only tracks to perfect accord, as in elocution we raise and lower the voice to make our sentences more impressive.

There are twelve distinct key notes

and pitches. Each one of these represents an element of an affinity. A per son constructed in a higher key of the same tone, cannot render a perfect sympathetic vibration, hence we must have a perfect chord to get good re-Any ic rsons that feel interested in

this he spid of communication, if you And his face bore a look that was brave find Mecone that their natural tone is and sweet,

coper that in the Key of D below midBut strange to say, not far away, diffection in the key of D below into the diffection an hour that the copic spiration can take place. I require spiration of the because I am constructed in that tone and pitch, as I can instruct you so that we can get perfect communications, and have the conditions right, to put it on a practical basis. All communications to be pub-lished in your paper. For information concorning this project address FRANCIS SCHLATTER,

"Handy Electrical Dictionary." A

Beautiful Holiday

"ASPHODEL BLOOMS," by Emma Rood Tuttle. But the youngest one was a little more oems of the Quick and the Dead. An Exquisite Both were strong and richty clad, But one face glowed with a look that was glad, While the other was shadowed by an expression sad.

THE PATHS WE TRAVEL. gaze, 11.711 "My friend, if you will, you must go

Or, Seek We Not the Same Goal?

A letter came to me one day when they well enough knew that a From a friend I loved, who was far away. We differed widely in our religious

And it seemed to me that this difference grew. As the years pased by we drifted farther apart,

Till a sad regret crept into my heart, And it appeared to me that the barrier so wide Would forever our lives divide. As I read the letter I held in my hand,

These words met my eyes from the

When from our prisons of flesh we are No thought will be given to these earthly creeds.

And while I mused upon this theme, There came to me this vision or dream: I seemed to leave my quiet home, And where I willed, I was free to roam. First I sought a narrow country lane, Through which two sturdy, farmers

They seemed engaged in an earnest dis-And the words which first attracted my attention,

ly a good deadon: "I tell you, John, you are making a big mistake: 'Tis sartinly the wrong path you're go-

ing to take. Now I will follow this well-beaten road, Which for ages before us, our fathers have trod. And there is no question but 'tis the

only way, That will surely land us in the Golden City." John impatiently shrugged his shoulder And hitching his pantaloons an inch or

Answered the deacon with a scornful drawl: . "Wall, I guess you'll never see them golden walls. You'll travel long and travel far, If 'tis that old path you're going to

Now the road I take is a leetle wider, Not so hard and a great deal smoother, And they as ought to know, dew say, That a feller can't nohow miss the

They had reached the end of their ar gument,
And face to face they paused a moment,
"We must part here," the elder said,
John simply answered, "Good-bye, dad." Hach eagerly seeking this Golden Gate,

Sought to find it by paths that were separate.
followed after this father and son, As each in his chosen path walked on, And each was so certain the other was

That he supposed he was walking alone, The separate paths they spoke of, lay

The distance between them was not an

words or smiles. "Poor boy,

He will never reach that city of joy. would have kept him with me if And made him follow the paths he

it grieves me much that we ne'er shall But many there are who shall not walk the golden streets.

John thought, with a touch of scorn, Such pig-headedness I have never seen would have liked to see the old fellow

awell in clover, But now, of course, that is all over, So they trudged on side by side

While I left their narrow paths for those more wide. The next I sought was a flowery dell,

A boy and girl stood by an old-fash-In the girl's dark eyes gleamed a flash

As she said with passionate earnest ness. "I tell you, I am right, know the road you will choose to-mor

Will only take you to death and sorrow Tis narrow and winding and leads through dark woods, By it blooms nothing fair or good,

You will cry for water and starve for But the golden streets of the city you

You will never tread." The boy gazed upon her with a sad-

am sure you are wrong, my dearest Though the path does pass through the darkened wood,

Tis not always the sunniest paths that. lead to good,
But as you will not go my way?
I have nothing more that I can say... You must take your sun-lit road, can only leave you in the hands of

I followed the boy in the path his trod. He was earnest and true and relied on a He patiently climbed the rocky steeps.

Was the path the girl had taken that very day,
And the dancing sunbeams that made it mind that loves spiritual thought bright,

While the welcome shade of the forest trees, For her, softened the heat of the sun's

But they who walked so near together, Were thinking the while, they had lost each other forever.

I left them for a city street, And again it was two men my gaze did meet: They were pacing slow upon the pave

And seemed engrossed in some disa greement. I wondered, half wearly, "Can it be, That no two minds will e'er agree?"
Both were broad-minded, as the term

The eldest turned with his sorrowful

your ways, I have labored long to make you under stand, n E ,
That the road I take is broad and grand, Though the way sometimes may be a Yet it surely lends his that Golden

The other answered with a laugh hearty and free,ed us "For the life of me, Allan," cannot see Why you cannot justins well go with me.
The road I travel is wide and beautiful, And if together, we could be sociable,

But it is all just as you saw Farewell, till we meet some other day. Upon each other they turned their page I scanned:
"What good thing have you or will And both entered upon divergent

tracks, Much surprised at this strange vision, Of human beings who think they travel in different directions, n order to reach a far-famed land,

Where all is peaceful, glorious and grand, And followed each traveler as they sought this place,

And will you believe that the truth I Every one of them came to its entrance gate. ·

The farmer young and the farmer old, Were glad to meet in their City of Gold, And John said as he grasped the old man's hand,

"Wall, I swan, we have both reached this blessed land." The boy and the girl all in good time, Greeted each other in this happy clime, And the boy said, as their eyes met, "If we had only known, we could have traveled together, Pet."

The men who parted in the distant town, Were again united on the long-sought ground.
The one with the frank and winsome

Said, "Allan, I have waited quite . But I knew, though you went a different

way,

I was sure to meet you here some day, For no matter what roads they travel through, No soul who is honest, kind and true, Can fail to find at his journey's end, His hope's full fenition in this beautiful

could stay no longer in this home of the blest, For I must enter again the world's un rest, But I had learned a great lesson,

The importance we place on our differ ent opinions, with Mostly exists in our imaginations. We are all seeking the very same good, But we each persist in traveling our

Which was worth a good fortune:

own road, And after all is said and done, The eagerly sought good may by each It is better far to advance each other's

happiness, a. Than to be foolishly wrangling over our differences.
PEARL E. STODDARD.

PASSED TO SPIRITELIFE.

[Obituarles to the ortentiof ten lines only will be inserted free. All in excess of ten lines will be chargedigt the rate I have made experiments with this inch wide, method in many ways and have been But sit's extent might have been sten words constitute one line is executed in many ways and have been But sit's extent might have been sten words constitute one line is executed as

Passed to spirit life. Mrs. Dwight ured heaven with a span, and the earth Rathbun, at her home in Ceylon, Ohio, Dec. 16. The funeral services were at

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Those that peruse the pages of The Progressive Thinker can readily dis-cern that there is a very striking difference in the view and opinions even of its ablest contributors on the subject of Spiritualism and its habiliments. This is the direct result of a higher

degree of unfoldment of the senses, the education of the mind, brought about by the higher order of intelligence communicating through the mediumistic element and the enlightening columns of The Progresive Thinker. As people advance in knowledge their minds become more active and susceptible of facts, and they become more self-reliant, more independent and more outspoken in their conviction, and this is more than would be expected from a society that was filled with so many followers of different elements and ideas, and all claiming to be Spiritualists, yet having but an abbreviated code of principles as an organization by which to

be governed.

Many of these contributors to the columns of The Progressive Thinker and some of the speakers in the Spiritual ranks, also, make a very free and pro-nounced use of the word "God" in their articles and speeches. Now, writers and speakers are supposed to be people of superior talent and controlled by a high order of spirit intelligence, and present their articles and speeches as they understand them, using such words, language and phrases as suit their purpose best, and quoting from various writers to introduce outside evidence to substantiate their points of argument, and no doubt have full faith in what they write and speak, as being correct and indisputable, and as such are supposed to be well informed and tences that would be objectionable to the cause they represent or its followers. Knowing full well that it is for the public eye and for the public ear. But their writings and speeches are subject to public scrutiny and public criti-

God No. 1. Now, the orthodox hold that theirs is the only true and divine God, that he is a superior being, having always existed and that he created the heavens and the earth, and "all" things therein in six days and pronounced it good, and that he measured the waters in the "hollow" of his hand and measwith a measure and weighed the mountains in scales, and the hills in a bal-ance, and that he rested from all his work on the seventh day, and that he rules the universe by his will and the might of his power, and that he is a very jealous God, not allowing any

other god to exist. God No. 2-Many of the writers for The Progressive Thinker use the sentence, "The God of Nature." Nok, who or what or where is this god of nature? Does such a god exist or is it a myth of the imagination. If the universe was created by the orthodox God it must be him, but if it always existed, as many of us Spirtualists believe, it was not created at all, consequently no orthodox God or God of Nature about it. But if our Spiritual friends mean that Nature is god, they should say so, and make a definite point that all can

understand. The expression carries with it the pelief in some kind of supreme ruler, while there is no visible proof that there is any such being in existence only a vague imaginary theory of the mind that perhaps such may be the case. Yet it is very important for the welfare and prosperity and stability of particularly define what kind of a god the Spiritual fraternity that they more they believe in, if any god at all. idea of believing in an infinite intellicence is very indefinite, pure imagina tion and no god at all, as intelligence cannot exist outside of an organized body of material substance. But if of any value at all, it must be one of the ttributes of the orthodoz God, which infinite intelligence I for one entirely repudiate, while many Spiritualists cling to the belief from their early impressions.

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Some Curious Stories of Death Warnings.

It is not ancient families of distinct the cause of the lifting of the stove lidtion alone that have their banshees or In May, 1893, a china cup behaved like death warnings, though the spec- the earthenware bowl, in the presence tral woman beheld in Ireland by of Mrs. Jones and Miss Jones, her Lady Fanshawe, with her shricks and daughter. The death of a third member of the same family was "simulpicturesque, and, linguistically considing the same family was "simulpicturesque, and, linguistically considing to the same family was "simulpicturesque, and, linguistically considing to the same family was "simulpicturesque, and, linguistically considing to the same family was supported by t ered, the only genuine banshee. Other warnings are inexplicable knockings as in the case of the Woodd family, in If it is admitted that one mind, from which the phenomena are recorded a distance, may influence another, so as from about 1660 to the present day.

In the writer's own family, a curious creature. "like a cat but not a cat." has been on duty for some seventy years at least, but has no tradition attached as material as a bowl, a cup, or a stove, to it, and has only been seen by women and it would follow that an energy from of the kin, and only before the deaths of women. I first heard of it when, as bowl or the lid of a table in motion! of women. I first heard of it when, as bowl or the lid of a table in motion! a boy, I saw a black and tan cat, not a This would not be at all more odd than common sort of cat, which the terriers, that the thought of a distant person, for once, declined to chevy. My description led to an account of the family portent, but I believed that mine was tirely believed in by many Highlanders a common cat, and did not believe in and in Scandinavian countries. the death coincidence which was de- movements of untouched objects in the tected. The dates did not appear to presence of D. D. Home and Eusapia fit, when closely considered.

that in a story, perfectly well attested, of a table by a deathbed which suddenly gave a jump. The clergyman who praying alone beside the dying man saw this feat and the people in the room below-heard the noise and asked what had caused it The names of the observers are published. I now give another set of specimens of this sort of warning, only altering the names of the On October 16, 1879, my informant, Father Jones, was a boy of 10. He was sitting at a table, drawing, in view of his mother, who sat by a winof the chimneypiece, on which stood a large, heavy earthenware bowl. Mrs. Jones, the mother, corroborates. Be-side her was an old-fashioned octagonal work table, the top of which had a hinge, and opened as the lid over a able solidity and weight, being in early behavior of the earthen bowl on the chimneypiece. It slowly worked its way along the surface of that shelf to the extremity, when it floated down-wards, rather than fell, to the stone flooring of the hearth, dropping so gently that it was not broken After a perceptible interval, the lid of the work table suddenly rose up and fell. Mrs. spirit. Father Jones, who gave the story orally, and sent the corroboration by letter, adds that the death of Mrs. the phenomena.

merely as a curious coincidence, but does not seem to have had a theory of were held by a Mr. —, who was at D. For sale at this office. Price \$1.

If it is admitted that one mind, from

to produce an hallucinatory appearance, for example, of the agent, it would seem to follow that some energy of one brain can affect another brain. The brain is who is traveling to a house, should cause a knock on the door, a thing enfit, when closely considered . Paladino and others are copious attest-A curious species of death warning is ed even by witnesses of scientific eminence at home and abroad. But Eusapia has been caught in the act of cheating, and if Home was never actually caught

he was very much suspected. We have nothing like sufficient evidence of a good character that such events ever occur in connection with "mediums," though we have volumes of evidence which is not good. We can only say that if such occurrences go through the form of occurring then probably the death warnings just reported, and others of the same class, are due to the same sort of cause which dow at work. Both commanded a view produces the movements of apparently untouched objects in the case of Home, and of the bewitched people in the old trials for witchcraft. The hypothetical energy may be released at about the moment of death, and may produce knocks, or motions of furniture at a work box Such a table, hexagonal, is before me, and the lid is of consider. bird, or black cat, or crowds of foxes, Victorian mahogany The lid of the work table was shut. Both persons down, appears to require a greater fronted the fireside. Suddenly the attention of both was attracted by the odd celebrated Airlie drummer. We have to do with evidence of which much is certainly mythical, with the yarns told by great aunts, old family servants and young ladies, who are not the most trustworthy of deponents.

Jones was aware that similar incidents phenomenon and told B, who told C, attended the deaths of the Ainslies, her who told me. A was driving westward physical, the corpse threw up his right relations, and she and her boy knelt in from Euston station in a handsome. He prayer for the departing or departed saw approaching him on the pavement a the dozen or more people assembled in been sent on an errand. She met a rising, Mr. King exclaimed: 'My God, man, whose back only was visible to A; Lesher, if you had not come, they would Alnsley, at a town some twelve miles she looked at him, gave a shrick of ter-distant (the names of the places are ror, and fled. After driving on for He wanted to get up distant (the names of the places are unimportant), was simultaneous with some 30 yards A stopped his cab, alight. I made him lie down for a while. ed, and walked back to confront the 1857, his grandmother and mother were man had the face of a corpse! A watchin a room with a stove. The lid of the ed him go to a certain house and let work table did later. The next post went and reconnoitered the house. It brought news of the death of the grand- had a bill offering apartments to let, all power and phenomena. mother's brother, which must have pre- and on the excuse of wanting to take ceded by perhaps twenty four hours the rooms A rang the ball, and was admitunusual behavior of the stove. The ted. There were two sets of rooms, but, elder lady regarded the occurrence as to one set, the landlady was uncer-

the front in the South African war as a volunteer, apparently, and a report of his death had appeared in the newspapers of the previous day. Till the report was confirmed the rooms could not be let. The report was confirmed, and the inference was that A and the maid had seen a phantom of the late tenant with a phantom latchkey, which opened a material door,

ANDREW LANG.

Raising the 80-called Dead.

As my father-in-law, Mr. Samuel Lesher, of Mancelona, Mich., has had many spiritual experiences, I will repeat this narrative just as he told it to "This event happened near the vil-

lage of Potterville, in Benton township, Eaton county, Mich. "One one Sunday morning in the summer of 1882, I was called to see a neighbor, a farmer, Peter R. King, who had been somewhat afflicted with heart

disease. His son Walter came after me with his horse and buggy.
"When I was in front of his house, was met by Mr. Bishop, a neighbor, who said, 'Mr. Lesher, you are too late;

Doc King is dead."
"I went to the door, meeting another neighbor, John French, who told me the same thing. Then I entered the room and met Mrs. King, who said, 'Mr. Lesh-

er, you are too late; Doc is dead.'
"Then she put her hand on my shoulder and cried as though her heart would break. She said, if you had been here, you could have saved him.'
During all this time I had not replied a word. I began to feel as if I was going into a trance, for I had experienced this spiritual condition many times before.

I let the trance proceed. "Mudge, a daughter in her teens, cried and exclaimed, 'Why didn't you make Walter drive faster?' During all this time Mr. King lay on a couch in the center of the room as a corpse, with a sheet over him. Just as soon as the clairvoyant trance was fully developed, my eyes closed; then my spiritual vision opened and I saw Mr. King in his spiritual body, standing two feet from the lounge whereon his physical body lay, and he was looking at it, not noticing me. Then I discovered the silver cord or magnetic current, or umbilical spirit cord, extending from his physical to his spiritual body, building up the latter. This cord was smallest in its middle; and it emanated from the brain and from the region of the spleen and stomach of the physical body, striking similar parts in the spiritual body. Now I discovered that the spiritual body was almost completed. Then I be-I end with a really original and given some death warning. The anecdote from his spirit form to his body, some comes to me at fourth hand. A saw the comes to me at fourth hand. A saw the spiritual body had passed back into the corpse threw up his right servant girl, who appeared to have the room. As the reviving corpse was

"The people were very much aston-Father Jones adds that on July 15, man who had frightened the maid. The ished. I was not frightened, for such trance and spiritual conditions were often experienced by me. I was constove erected itself, as the lid of the himself in with a latchkey. Next day A scious during the whole pedformance.

"He is now living in Grand Ledge, H. E. MARTIN. Mich. Grand Rapids, Mich.

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Intolerance, Conclusion, Amendix.

Summer." By Liliair Wifiting. mind that loves spiritual thought

"After Her Death, b/Phoustory of a

book. Beautiful spiritum, throught, com-

bining advanced ideasion the finer and

ethereal phases of Spiritualism, leading

the mind onward intofthe purer atmos-

can

differences.
PEARL E. STODDARD.

But I had learned a great lesson,

Which was worth a good fortune:

ent opinions, and Mostly exists in our imaginations.

own road.

happiness.

Pontiac, Mich.

aura G. Flxen.



Hudson Tuttle. Address him at Berlin, Heights, Obio.

NOTE.—The Questions and Answers have called forth such a bost of rospondents, that to give all equal bearting compels the answers to be made in ligion; its genius may be eccentric, in-the most condensed form, and often as much as it does not ape the forms clearness is perhaps sucrificed to this and ceremonies of the past, forced brevity. Proofs have to be omit. Possibly by catering to o ted, and the style becomes thereby as-ted, and the style becomes thereby as-sertive, which of all things is to be dep-recated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-Quiry. The supply of matter is always several weeks shead of the space given. and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE.-No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made. the name will not be published. The correspondence of this department has become excessively large, especially let-ters of inquiry requesting private an-swers, and while I freely give what-ever information I am able, the ordi-pary courtesy of correspondents is ex-spected. HDDSON TUTTLE.

O. Barnett: Q. Please show the consistency of the Universal Intelligence of labor to build elegant churches and working malformations in the animal lofty steeples in order to be respectable

A. The question rises in a mind which is shadowed by the old conception of God and Nature; of an all-wise creator, in whose work there must be perfect consistency, harmony and justice. Constantly we see, on every hand, the failure of this ideal. The purposes of the Good God miscarry, and fail. The result is often dispatrous and is called evil. With our minds clouded by preconceived ideas the universe becomes a mystery, and if we follow in that direction its perplexities can never be

The creative or evolving forces are constantly active and their results de-pend on an infinitude of conditions. they, when unobstructed, move in determined lines which are called laws. When they meet with obstructions, their course may be changed, and what evil. We may try them in a way not in should be beautiful formations become the meaning of this advice—their love "malformations." The sting of a fly produces a gali on the oak leaf. The processes of growth are the same, their direction has been changed. The em-bryo which has the possibilities of human perfection, may become a monstrosity, because of nerve-shock, or fallure of nourishment. The energies of growth are blind as to results. The tissue-creating vitality apparent in a cancer, are as active as in the formation of normal cellular structure. It is even greater, as though it would atone for false product, by greater quantity. The apple is a product of vital forces, and the worm at its heart, aborting its perfection is another product of the same forces. Thus in all nature, there is nowhere visible an all-discerning intelligence with plans which infallibly reach their ends. There are millions of fail-

thought as manifest by him to the progoverned as he would govern it were he seesed of omnipotent power and understanding, he finds himself lost in a mysterious confusion of contradictions.

Seeker: Q. Can you give the names of the spiritual papers published in foreign countries?

.. In England there is published Light, weekly, London; The Two Worlds, Manchester, weekly; The Spiritual Review, monthly, and The Lyce-

tifique et Morale du Spiritisme, Paris, France: Mediumship, Monthly Review, Rome, Italy; Revista Espirita, monthly, Porto Alegro, Brazil; Reforador, Rio Janeiro; Luce e Ombra, Milan, Italy; Dzewey Lucia, Warsaw, Poland; Zeit-schrift für Spiritismus, weekly, Leipsic, Germany, Revue d' Etures Psychique, monthly. Paris, France; Constantia, Buenos Ayres; La Revolution, Barcelona, Epain; Luz y Union, Barcelona; Le Messenger, Llege, Belgium; La Pro gress Spirite, —, France; La Nuova Parola, Rome, Italy, and Harbinger of Light, Melbourne, Australia.

These magazines and weekly paper have editorial writers of splendid ability, and are constantly publishing brill iant contributions in every department of Psychic Science. They abound with well observed facts, and descriptions of phenomena, and philosophical and scientific discussion. Translations from them would be highly interesting and instructive to American readers of Spir

Conse-vative Spiritualist: Q. Is i not better for the growth of the cause, to make Spiritualism respectable, rather than too closely maintain that which 'we think is right?

A. No cause ever grew "respectable by not maintaining the right. To promulgate the truth and destroy error is the mission of Spiritualism. It surely is un-Tortunate for the cause, and for them-selves, that some of its friends are so fortably anxious about it, and think it devolves on them to give it rank and position; to begild, belower and bethey, "not fear to appear a little like orthodoxy, although at heart it may be quite different; its garb must be something after the old style, or else people will be frightened away from all connection with it and thus be shut out from the hencelts it might give them."

They would pray verbally at the beginning of every lecture to an imagina. God and hang on all the bratorical flourtshes about Him and His Son, that taining definitions of every used electronic vould please Catholic or Protestant, trical term or phrase. Price 35 cents.

with a double meaning, one for the con-servative and one for the radical porservetive and one for the interestion of their audience—providing they are well enough versed in allegory to make any meaning out of it. They would make frequent references to the Holy Bible, as if they deemed it infalli- A letter came to me one day

de, when they well enough knew that a From a friend I loved, who was far ruth uttered by Tom Thumb is just as ruth uttered by Youn Thumb is just as away.

rue as though uttered by Moses. I do Wo differed widely in our religious not know but they would robe it in a views, creed and I hads and a cross And it seemed to me that this differ around its near to appear "respectable." and excuse themselves by saying "such As the years pased by we drifted farthings mean nothing, and if they please people, let them enjoy them."

We want nothing to do with that which is meaningless. The demands of unefulness are enough to engress our minds without our giving our attention to merorforms. Ours is a practical re-

Possibly by catering to opinions and That I do not or will not also have?" appearances Spiritualism might draw Like hands that class over an open into its ranks more aristocracy and wealth, and thus gain "position," but why should it care to do this? Truth is not often found with the crowd. Its cross and oriflamme of victory has been held aloft by the scorned and the vanquished. The shouting crowd, in all The great reformers have been content vith their immortal inspirations, and measured not their success by the

preise of those in high places. The religion which makes this life a "vale of tears," instead of a loy in its makes heaven dependent on dogmatic beller, forms and observances, is just what Spiritualism came to change. The aristocracy which tramples the poor in the dust, and dwarfs their souls that it may glitter in luxury and ease, Spiritualism would reform, not win by soft apologies. We would not have Spirit-ualism pick the pockets of the children of labor to build elegant churches and n the eyes of the time-serving crowd It must win by the glory of the truths is represents, and the carnest devotion and spiritual unfolding of its adherents.

If we would have a great and glorious cause, to mark and make an era in the history of the world, which is the high purpose of the angel forces, there must not only be belief and knowledge, but zeal and devotion. The reform must begin with each one who claims to be a receiver of its teachings. Every ignoble person who professes belief in any cause, brings that cause into disgrace as he is selfish and ignoble. It is the magnanimity of aim and endeavor of adherents that gives character to the cause they advocate and compels re-

spect from even its enemies.
We are constantly reminded to "try the spirits," whether they be good or and patience, and watchful care-and before we arrogate to try them, should we not spiritualize ourseives and there by become somewhat equal to the task? Spiritualism has not for its purpose to materialize spirits, but to spiritualize man. If he reaches upward to the great occasion, the cause will need no apology, but command the attention and admiration of the thinking world.

What Is Your Key Note?

To the Editor:-Through my recent discoverey of key note or the law of applied tone, I have thought out the secret But all the while, strange to say, of Mental Telepathy. Key note is the law of affinity. Persons that are constructed in the same key note, their thoughts are one.

I have made experiments with this method in many ways and have been pelisation for the ones who fall. There convinced, to my entire satisfaction; is no instice visible in the action and re- that by this system, thought transferaction of the elements or forces. Just ence is possible. I know that your paper tice, right, intelligence as comprehend is open to give any practical scienman are entirely ideas which ex-lifts creation a fair showing hence I ist in his mind alone. When he applies seek your aid in giving this truth to the world. I want you to procure, through cess of the universe, and thinks it is the columns of your paper, some highly I would have kept him with me if I intelligent men to promote this experi in relation to the law of applied tone or thought transference. The following it grieves me much that we ne'er shall article will give full instructions how to meet, that persons that feel interested in this subject may have a better understand-

ing of this project. In the first place those that want to investigate my system of thought com-munication must determine their key would have liked to see the old fellow awell in clover, ceum, London.
In other countries there is published,
Weekblad, Hague, Holland; Journal du
Magnetisme, Paris, France; La Monde
Occulte, Paris, France; Review Scientifique et Morale du Snittiane Bart. note by going to a musical instrument But now, of course, that is all over. taves, above and below middle C There are only twelve tones in that

measure that relate to all creatures. The conditions to be complied with in order to accomplish good results are these: We must become passive by va-cating the mind from all thought; the persons that operate must be construct ed in the same key note and the sampitch in order to complete a perfect chord vibration; they must be given up wholly to this one object; their thoughts must be directed to the communicant: the communicant must be in a passive state, then you must think the tone in your mind and send the message with all the force of your mental-

other systems of communication such as the telgraph, telephone and Marconi gram, we discover that they are only systems of tone transference, but conluctors are used such as sensitive plates, batteries and wires, these are only tracks to perfect accord, as in elocution we raise and lower the voice to make our sentences more impressive.

There are twelve distinct key notes
and pitches. Each one of these represents an element of an affinity. A person constructed in a higher key of the same tone, cannot render a perfect sympathetic vibration, hence we must have a perfect chord to get good re-

guite. Any persons that feel interested in this method of communication, if you and his face hore a look that was brave and sweet, ted in the Key of D below middle the fact in the Key of D below middle the fact in the Key of D below middle the fact in the Key of D below middle the fact in the Key of D below middle the fact in the Key of D below middle the fact in the fac communication can take place. I re-quite blackey note because I am condizzen it to make it presentable to the structed in that tone and pitch, as I can religious of the past. "It must," say instruct you so that we can get perfect communications, and have the tions right, to put it on a practical balished in your paper. For information concorning this project address
FRANCIS SCHLATTER,

Roy. III. "Handy Electrical Dictionary." A practical handbook of reference, con-taining definitions of every used elec-

A Beautiful Holiday Utt.

I wondered, half wearily, "Can it be, That no two minds will e'er agreet". Both were broad-minded, as the term goes, But the youngest one was a little more one of the Quick and the Dead. An Exquisite Both were strong and richly clad, But the youngest one was a little more of the Quick and the Dead. An Exquisite Both were strong and richly clad, But the youngest one was a little more one of Miss, Whiting's most suggestive, inconsety interesting. One of Miss, Whiting's most suggestive, inconsety interesting gestive, intensely interesting gestive, inconsety interesting spiritual significance, or, Death and the Dead. An Exquisite But one tace glowed with a look that books. It is laded with fich, thought of the other was shadowed by an "Meatless Dishus." Very useful. Write the center of the price 10 cents.

And man's highest, aspirations. A plea for justice and equality in all the relations of lite between man and women. Choice in justice and equality in all the relations of lite between man and women. Choice in justice and equality in all the relations of lite between man and women. Choice is in justice and equality in all the relations of lite between man and women. Choice it is leather than the price and equality in all the relations of lite between man and women. Choice it is in justice, and equality in all the relations of lite between man and women. Choice it is leather than the price is constant. The price is constant. uttle, Publisher, Berlin Heights. Ohio.

THE PATHS WE TRAVEL,

Or, Seek We Not the Same Goal?

ther apart,

ther apart,
Till a sad regret crept into my heart,
And it appeared to mo that the barries so wide Would forever our lives divide.

ly creeds.

As I read the letter I held in my hand, These words met my eyes from the page I scanned. What good thing have you or will have.
That I do not or will not also have?"

grave, These words, for me, swept the barriers away, And the thought came quickly to my

mind,
"Sure, what good thing have 'I,' my
friend may not also find?"
When from our prisons of liesh we are No thought will be given to these earth-

And while I mused upon this theme, There came to me this vision or dream: I seemed to leave my gulet home, And where I willed, I was free to roam. First I sought a narrow country lane, Through which two sturdy farmer slowly came;

They seemed engaged in an earnest disputation, And the words which first attracted my attention, Were spoken by the elder man, evident-

ly a good deadon: "I tell you, John, you are making a big mistake; Tis sartinly the wrong path you're going to take.

Now I will follow this well-beaten road, Which for ages before us, our fathers And there is no question but 'tis the only way, That will surely land us in the Golden

City." John impatiently shrugged his shoulder And hitching his pantaloons an inch or two higher. Answered the deacon with a scornful

drawl: Wall, I guess you'll never see then golden walls. You'll travel long and travel far. If 'tis that old path you're going to

folier. Now the road I take is a leetle wider, Not so hard and a great deal smoother, And they as ought to know, dew say, That a feller can't nohow miss the They had reached the end of their ar-

gument, And face to face they paused a moment "We must part here," the elder said, John simply answered, "Good-bye, dad." Each eagerly seeking this Golden Gate, Sought to find it by paths that were

followed after this father and son, As each in his chosen path welked on.
And each was so certain the other was wrong.

That he supposed he was walking alone Both were going the very same way. The separate paths they spoke of, lay side by side,

The distance between them was not an inch wide, of fifteen cents per time. Shout seven For all that passed between them of Passed to spirit life, Mrs. Dwight words or smiles.

"Poor boy, He will never reach that city of joy.

ment to explain the principle in detail And made him follow the paths he should.

proceed in getting favorable results, so But many there are who shall not walk ers, together with a set of six symbols the golden streets." John thought, with a touch of scorn,

"Such pig-headedness I have nover seen since I was born.

The next I sought was a flowery dell, A boy and girl stood by an old-fash loned well.

In the girl's dark eyes gleamed a flast of light.
As she said with passionate ness, "I tell you, I am right, know the road you will choose to mo row, Will only take you to death and sorrow

Tis narrow and winding and leadthrough dark woods, By it blooms nothing fair or good, Sacred Books of the World, The Christian Bible, Formation of the Canon, Difou will cry for water and starve for ferent Versions of the Bible, Authorship and Dates, The Pentateuch, The Prophets, The Hagloegrapha, The Four Gospels; Acts, Catholic Epistles and Revelation; Pauline Epistles, Textual Errors, Two Cosmogonies of Genesis, The Patriarchal Age, The Jewish Kling, Venated Numbers, Whigh, Did Jeborg,

But the golden streets of the city you You will never tread."

The boy gazed upon her with a sad-"I am sure you are wrong, my dearest Inepired Numbers, When Did Jehosa Drace, Though the path does pass through the Apostles, The Bible and His-

darkened wood. Tis not always the sunniest paths that. lead to good, But as you will not go my way, it have nothing more that I can say, it You must take your sundit road.

can only leave you in the hands of ity, intemperance, Vigrancy, Ignorance, God."

| Continue of the lands of the line of the Continue of the C followed the boy in the path is frod. He was carnest and true and relied on a

very day, And the dancing sunbeams that made it bright, Also shed on the boy the same glad While the welcome shade of the forest

For her, softened the heat of the sun's flerce rays. But they who walked so near together, Were thinking the while, they had lost each other forever.

l left them for a city street, And again it was two men my gaze did: They were pacing slow upon the pave

And seemed engressed in some disa-

The eldest turned with his sorrowful TWO LIVING GODS. gaze, 11.711 My friend, if you will, And minet go

your ways, I have labored long to make you under Bealdes a Multitude of Dead Ones.

Yes, I, tee, have got the ecclesia-phobia teribly, and have had it for a long time, until it has become chronic and deep-scated, and I did not know Though the way sometimes may be a little hilly 90 in Yet it surely loads blo that Golden what was the trouble with me until The other answered; with a laugh, D. W. Hull came to the rescue and dlag-nosed the disease as a peculiar species of "rabies," prevalent among "Spiritual-ists." Now this disease was caused by hearty and free, od at.
"For the life of me, Allan, I cannot see Why you cannot justing well so with the use of a compound of common sense The road I travel is mile and beautiful and reason working together, and im-pregnating the mind to that extent that And if together, we could be sociable, But it is all just as you says. Farewell, till we meet some other day." it utterly ignores the use of Rev. D. D. church, religon, bible, the atonement Upon each other they turned their foreordination, predestination, infinite backs, And both entered upon divergent intelligence, devil, hell and all such high-sounding terms and titles that emanate from the orthodox liturgy, and to reject all such orthodox habiliments is Much surprised at this strange vision, a sure sign of having the "rables," and how to get rid of this mania is a conun-Of human beings who think they travel in order to reach a far famed land, Where all is peaceful, glorious and grand, while in the regions of

drum, as the patient's mind is not in a condition to undergo an operation in favor of old idolatrous profixes and add them to the fair name of our accepted cause of Spiritualism, and all those Spiritualists that think that they can undergo the operation and survive, had better call upon the rocks and mountains to fall on them and hide them from the face of all true and unadviterated Spiritualists Those that peruse the pages of The

Progressive Thinker can readily dis-cern that there is a very striking differ-And John said as he grasped the old man's hand,

"Wall, I swan, we have both reached this blessed land."

The boy and the girl all in good time, Greeted each other in this happy clime, And the boy said, as their eyes met,

"If we had only known, we could have traveled together, Pet." ence in the view and opinions even of its ablest contributors on the subject of Spiritualism and its habiliments. This is the direct result of a higher degree of unfoldment of the senses, the education of the mind, brought about by the higher order of intelligence communicating through the mediumistic slement and the enlightening columns of The Progresive Thinker. As people advance in knowledge their minds become more active and susceptible of facts, and they become more self-reliant, more independent and more outspoken in their conviction, and this is more than would be expected from a society that was filled with so many followers of different elements and ideas, and all claiming to be Spiritualists, yet having but an abbreviated code of principles as an organization by which to

be governed.

Many of these contributors to the columns of The Progressive Thinker and some of the speakers in the Spiritual ranks, also, make a very free and pronounced use of the word "God" in their articles and speeches. Now, these writers and speakers are supposed to be people of superior talent and controlled by a high order of spirit intelligence, and present their articles and speeches as they understand them, using such words, language and phrases as suit their purpose best, and quoting from various writers to introduce outside evidence to substantiate their points of argument, and no doubt have full faith in what they write and speak, as being correct and indisputable, and as such are supposed to be well informed and would not use language or quote sen-tences that would be objectionable to the cause they represent or its followers. Knowing full well that it is for the public eye and for the public ear. But their writings and speeches are subject to public scrutiny and public criti-

cism. God No. 1. Now, the orthodox hold that theirs is the only true and divine God, that he is a superior being, having [Obstuaries to the extent of ten lines lways existed and that he created the only will be inserted free. All in excess eavens and the earth, and "all" things of ten lines will be chargediat the rate torein in six days and pronounced it of fifteen cents per time. Mbout seven good, and that he measured the waters in the "hollow" of his hand and meastred heaven with a span, and the earth with a measure and weighed the mountains in scales, and the hills in a bal-Dec. 16. The funeral services were at might of his power, and that he is a very jealous God, not allowing any other god to exist.

God No. 2—Many of the writers for

tion. How to develop these desirable gifts according to the most approved The Progressive Thinker use the sentence, "The God of Nature." Nok, who or what or where is this god of nacomprising six months' study. By ture? Does such a god exist or is it a myth of the imagination. If the uni-A course of practical experimental verse was created by the orthodox God lessons, of especial value and assistance to those who desire to be benefited by it must be him, but if it always existed as many of us Spirtualists believe, it the development of powers of concen-tration of thought, clear meditation and was not created at all, consequently no orthodox God or God of Nature about it. But if our Spiritual friends mean that Nature is god, they should say so, and make a definite point that all can THE BIBLE AS REGARDED BY JOHN

understand. The expression carries with it the belief in some kind of supreme ruler, while there is no visible proof that there is any such being in existence, only a vague imaginary theory of the mind that perhaps such may be the case. Yet it is very important for the welfare and prosperity and stability of Twenty-six pages of index, enabling the reader to refer in an instant to any authe Spiritual fraternity that they more particularly define what kind of a god they believe in, it any god at all. The thority quoted or argument used by the ides of believing in an infinite intelligence is very indefinite, pure imagination and no god at all, as intelligence cannot exist outside of an organized body of material substance. But if of any value at all, it must be one of the attributes of the orthodoz God, which infinite intelligence I for one entirely repudiate, while many Spiritualists cling to the belief from their early im-C. P. MITCHELL. Moline, Ill.

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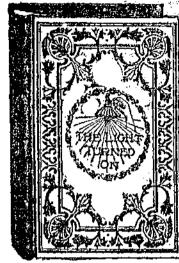
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After a review of the beliefs held in holds, as a provisional hypothesis, than

istic reaction against agnosticism. He Old Testament and Immortality-Paul's points out the double concerning the Doctrine of Death and the Other Life work on the seventh day, and that he doctrine of immortality held by the Jesus and Immortality—The Other rules the universe by his will and the churches and the weakness of the tra- World and the Middle Ages—Protestant doctrine of immortality held by the Jesus and Immortality-The Other ditional creeds and the loosening of Belief Concerning Death and the Life their hold upon the people. He then Beyond—The Agnostic Reaction—The considers the probabilities of a future Spiritualistic Reaction—The World z life, probabilities which, as he admits, Condition and Needs as to Belief in Immortal short of demonstration. The volume includes a consideration of the Short of Demonstration—The Society work of the Society for Psychical Re
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Some Curious Stories of Death Warnings.

It is not ancient families of distinct the cause of the lifting of the stove lid. tion alone that have their banshees or In May, 1893, a china cup behaved like death warnings, though the spectific earthenware bowl, in the presence tral woman beheld in Ireland by of Mrs. Jones and Miss Jones, her Lady Fanshawe, with her shricks and daughter. The death of a third memflying hair, is the most popular and ber of the same family was "simul-picturesque, and, linguistically consid-taneous," which we may probably take, ered, the only genuine banshee. Other provisionally, as meaning closely coin warnings are inexplicable knockings cident. as in the case of the Woodd family, in which the phenomena are recorded from about 1660 to the present day.

In the writer's own family, a curious creature, "like a cat but not a cat," has been on duty for some seventy years at least, but has no tradition attached to it, and has only been seen by women of the kin, and only before the deaths women. I first heard of it when, as a boy, I saw a black and tan cat, not a common sort of cat, which the terriers. for once, declined to chevy. My description led to an account of the family portent, but I believed that mine was common cat, and did not believe in the death coincidence which was detected. The dates did not appear to fit, when closely considered .

A curious species of death warning is that in a story, perfectly well attested, of a table by a deathled which sudden-ly gave a jump. The clergyman who was praying alone beside the dying man saw this feat and the people in the room below heard the noise and asked what had caused it The names of the observers are published. I now give anwarning, only altering the names of the witnesses. On October 16, 1879, my in-He was sitting at a table, drawing, in large, heavy earthenware bowl. Mrs. Jones, the mother, corroborates. Beside her was an old-fashioned octagonal work table, the top of which had a hinge, and opened as the lid over a work box Such a table, hexagonal, is before me, and the lid is of considerable solidity and weight, being in early Victorian mahogany The lid of the work table was shut. Both persons fronted the fireside. Suddenly the attention of both was attracted by the odd behavior of the earthen bowl on the chimneypiece. It slowly worked its way along the surface of that shelf to the extremity, when it floated downwards, rather than fell, to the stone flooring of the hearth, dropping so gently that it was not broken After a perceptible interval, the lid of the work table suddenly rose up and fell. Mrs. Jones was aware that similar incidents story orally, and sent the corroboration by letter, adds that the death of Mrs. Ainsley, at a town some twelve miles distant (the names of the places are unimportant), was simultaneous with

Father Jones adds that on July 15, work table did later. The next post merely as a curious coincidence, but tain whether she could let them. They does not seem to have had a theory of were held by a Mr. —, who was at D. For sale at this office. Price \$1.

The Dream Child,

Three Brains: Does Hypnotism Cure?

tents-Part I.

Part II.

If it is admitted that one mind, from a distance, may influence another, so as to produce an hallucinatory appearance. for example, of the agent, it would seem to follow that some energy of one brain can affect another brain. The brain is as material as a bowl, a cup, or a stove, and it would follow that an energy from a distant brain might conceivably set a bowl or the lid of a table in motion! This would not be at all more odd than that the thought of a distant person, who is traveling to a house, should cause a knock on the door, a thing entirely believed in by many Highlanders and in Scandinavian countries. The movements of untouched objects in the presence of D. D. Home and Eusapia Paladino and others are copious attested even by witnesses of scientific eminence at home and abroad. But Eusapia has been caught in the act of cheating, and if Home was never actually caught

he was very much suspected.

We have nothing like sufficient evidence of a good character that such events ever occur in connection with "mediums," though we have volumes of other set of specimens of this sort of evidence which is not good. We can only say that if such occurrences go through the form of occurring then formant, Father Jones, was a boy of 10. probably the death warnings just reported, and others of the same class view of his mother, who sat by a window at work. Both commanded a view produces the movements of apparently of the chimneypiece, on which stood a untouched objects in the case of Home, and of the bewitched people in the old trials for witchcraft. The hypothetical energy may be released at about the moment of death, and may produce knocks, or motions of furniture at a distance. To hold that such an energy can produce a seemingly real white bird, or black cat, or crowds of foxes or a banshee, shricking, with her hair down, appears to require a greater stretch of imagination, and my own fancy fails to take this view of the celebrated Airlie drummer. We have to do with evidence of which much is certainly mythical, with the yarns told by great aunts, old family servants and young ladies, who are not the most trustworthy of deponents.

I end with a really original and grew some death warning. The anecdote comes to me at fourth hand. A saw the phenomenon and told B, who told C, attended the deaths of the Ainslies, her | who told me. A was driving westward relations, and she and her boy knelt in from Euston station in a handsome. He prayer for the departing or departed saw approaching him on the pavement a spirit. Father Jones, who gave the servant girl, who appeared to have been sent on an errand. She met a man, whose back only was visible to A; she looked at him, gave a shriek of ter ror, and fled. After driving on for some 30 yards A stopped his cab, alighted, and walked back to confront the man who had frightened the maid. The 1857, his grandmother and mother were man had the face of a corpse! A watchin a room with a stove. The lid of the stove erected itself, as the lid of the himself in with a latchkey. Next day A went and reconnoitered the house. It brought news of the death of the grand-mother's brother, which must have pre-and on the excuse of wanting to take ceded by perhaps twenty four hours the rooms A rang the ball, and was admitunusual behavior of the stove. The ted. There were two sets of rooms, but, elder lady regarded the occurrence as to one set, the landlady was uncer-

the front in the South African war as a volunteer, apparently, and a report of his death had appeared in the newspapers of the previous day. Till the re port was confirmed the rooms could The report was confirmed, and the inference was that A and the maid had seen a phantom of the late tenant with a phantom latchkey, which opened a material door, ANDREW LANG.

Raising the So-called Dead.

As my father-in-law, Mr. Samuel Lesher, of Mancelona, Mich., has had many spiritual experiences, I will repeat this parrative just as he told it to

"This event happened near the village of Potterville, in Benton township, Eaton county, Mich. "One one Sunday morning in the summer of 1882, I was called to see a

neighbor, a farmer, Peter R. King, who had been somewhat afflicted with heart with his horse and buggy.
"When I was in front of his house,

was met by Mr. Bishop, a neighbor, who said, 'Mr. Lesher, you are too late; Doc King is dead.' "I went to the door, meeting another neighbor, John French, who told me the same thing. Then I entered the room and met Mrs. King, who said, Mr. Lesh-

er, you are too late; Doc is dead."
"Then she put her hand on my shoulder and cried as though her heart would break. She said, 'If you had been here, you could have saved him.'
During all this time I had not replied a word. I began to feel as if I was going into a trance, for I had experienced this spiritual condition many times before.

I let the trance proceed, "Mudge, a daughter in her teens, cried and exclaimed, 'Why didn't you make Walter drive faster?' During all this time Mr. King lay on a couch in the center of the room as a corpse, with a sheet over him. Just as soon as the clairvoyant trance was fully developed, my eyes closed; then my spiritual vis ion opened and I saw Mr. King in his spiritual body, standing two feet from the lounge whereon his physical body lay, and he was looking at it, not noticing me. Then I discovered the silver cord or magnetic current, or umbilical spirit cord, extending from his physical to his spiritual body, building up the latter. This cord was smallest in its middle; and it emanated from the brain and from the region of the spleen and stomach of the physical body, striking similar parts in the spiritual body. Now I discovered that the spiritual body was almost completed. Then I hegan to make passes with my right hand from his spirit form to his body, reversing the magnetic current. When the spiritual body had passed back into the physical, the corpse threw up his right arm, throwing off the sheet and scaring the dozen or more people assembled in the room. As the reviving corpse was

have buried me alive.' He wanted to get up immediately, but I made him lie down for a while.
"The people were very much astonished. I was not frightened, for such trance and spiritual conditions were often experienced by me. I was conscious during the whole pedformance. Mr. King and I began to talk on spiritual power and phenomena.
"He is now living in Grand Ledge,

rising, Mr. King exclaimed: 'My God.

Lesher, if you had not come, they would

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of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday even-ings, 7:80 p. m. Mrs. W. F. Schu-

macher, pestor.

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